IDEAS AND REVELATION

F. W. KINGSTON

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IDEAS AND REVELATION

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Ideas and Revelation

F. W. KINGSTON

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ACKNOWLEDGMENT :—The author desires to express his grateful thanks to Dr. Oman for his kindness and courtesy in writing an Introduction.

Introduction

I have not the pleasure of knowing Mr. Kingston, but I had to read his essay for a purpose which required me to give a judgment of it purely on its merits. This naturally set forth its defects as well as its virtues. But Mr. Kingston will rather have this purely objective judgment as an introduction to his work than anything which might be made more favourable by the bias of personal friendship.

The basis of the whole discussion is Locke's doctrine that the mind cannot create an idea but can only receive it. This Mr. Kingston says is true not only of ideas as presentations of the senses, but of all ideas that are new knowledge. In some sense they are revealed, not manufactured.

This I take to be true and important, but Mr. Kingston is handicapped in working out his conclusions by accepting Locke's doctrine of ideas as atomic bits of information.

Mr. Kingston's scientific argument suffers from his not having studied more recent literature on evolution. There he would have found exactly what he needed, which is the insistence on the importance of function over organism in evolution. From lack of it, he is driven to some inconsistency.

Though the author's equipment is in this respect not quite adequate to his task he is a cultured and able man, who has thought long and deeply on his subject, and who knows how to express himself.

There is a very clear and even scientific outlook upon the present intellectual position, which proves

knowledge of the central point, that is, *ourselves*, and the immediate circles of things about us, we may gradually extend that knowledge to the ever-enlarging circles until we attain to some real though limited knowledge of the great Realities themselves.

Intuitive Knowledge or Awareness

The first Revelation which is made to us (or one of the first) is that we are living creatures. It is real knowledge, but of a different kind from that which is the result of mental process. It is the immediate knowledge upon which the mediate or mental must be built. To mark the distinction I call it "Awareness" rather than knowledge. All living creatures, I imagine, have this awareness in some measure, though it is possible that some may live without being aware that they live. Their awareness ranges through the various grades of being, from the faintest to the clearest consciousness. Consciousness represents the passive attitude of the being, "Awareness" the active. Awareness is the active response which a being makes to an object presented to its passive consciousness. This intuitive awareness may be the result either of the operations of the senses or of the feelings and emotions. This constitutes a Revelation of the earliest kind, and, though differing in degree, is of like nature with all other later and higher Revelations. It illustrates the way in which all knowledge of every kind originates, showing that it is communicated from an external source to such beings as can respond. It is a Revelation, and the only Revelation made

to the animal world. It is the only one to which it has the power to respond.

Mediate or Mental Knowledge must be built upon the Immediate or Intuitive

The medium is the Idea. Before an idea of an object can enter the mind it is necessary that there should be an awareness of it. But there may be an awareness without an idea following. In order that an idea may result, attention is necessary on the part of the observer, which again depends upon will. There is a something in or about an object which excites the senses or feelings of the observer. If this excitation is not sufficient to rouse his attention nothing further ensues. If it excites in him a desire to know more, and so his will is moved to give attention, then an idea of the object comes into the mind. The object or something about it is revealed. This knowledge brought by the idea is, in short, not discovered by the mind, but revealed to it.

In all this the mind is not passive. Attention is a "straining" or activity of the mind. Again, it is not the eye that sees, or the body that feels, or the mind that perceives, but the living being. The eye, the body, the mind are merely the instruments of the agent, the living being.

The idea always gives correct information to the Mind

This, however, is not direct knowledge of an object, but information about it which the senses

furnish. The idea *is* the information, and if the senses are normal, is correct, though it may be very imperfect. It may give, for instance, the information or idea that the sun appears to be about the size of a man's hat. This information, this idea, is perfectly correct. The sun does appear so. If the mind accepting this correct idea of its appearance proceeds to assume that this appearance represents its actual size, it substitutes a false notion or conception for the idea. Under the circumstances, assuming that there are no other sources of information, the mind, being ignorant of many necessary facts, unavoidably comes to this conclusion. This conclusion is its own notion, not an idea. All the idea says to the mind is: "This *appears* to be the sun's size." The mind says: "I take the appearance to be the actual size." Such notions, until their fallacy is at length proved, have all the force of ideas, and are generally spoken of as ideas, which leads to widespread confusion as to ideas and notions and the further belief that ideas as well as notions may be true or false.

So to take another case, it was believed that the sun moved round the earth. That was universally held to be a true idea, until at last the advent of new informative ideas, from without impressed upon the mind the conviction that it was not so. In the first case the conviction was not irresistibly forced upon the mind by ideas or information from without, but was the result of the mind's own judgment formed on a more or less careful consideration of the available evidence. In the latter case

the mind had no choice. It could no more reject the truth respecting the objective fact impressed upon it by the informative ideas than it could reject the statement that the whole is greater than the part.

Ideas and Notions

Ideas and notions are two different kinds of things differing in origin, growth and product. The words, the names, are conventional signs invented by the mind partly to help its own reflections, partly to communicate them to others. These signs are only of use to those who understand and are agreed as to their meaning. Error frequently results from these words or names being taken not as signs of, but as the things themselves, as well as from the fact that different minds attach different meanings to the names. In popular usage every kind of notion conception and imagination is called an idea. Also in philosophy and religion the greatest confusion of thought arises from the same cause. Hence, it is of extreme importance, for the sake of clearness of thought, as well as for the understanding of my argument, to define clearly what I mean by idea and what by notion. An idea is a minute, a kind of atom of information originating in, and conveyed from, an external source by means of sensation or feeling into the mind. It is a revelation of a minute part of the external world, made by itself to the mind. It comes into the mind as an alien and a stranger, and as such is generally viewed with suspicion and distrust, and rarely receives a hearty welcome. A notion, on

the other hand, is the mind's own offspring having no vital connection with an external object. As such it is dearly beloved by the mind, and becomes the parent of many conceptions and imaginations, resulting finally in opinions with which the mind is so enamoured and to which it is so obstinately attached, that it often cannot be induced to part with them, though their worthlessness be clearly proved and patent to all other minds. Ideas as well as notions form the material of conceptions and imaginations. These, when employed upon ideas, are in touch with facts and experience, and the result then is knowledge, real knowledge, so far as it goes. Built upon notions alone conceptions can only issue in opinions, and imagination can only build castles in the air.

No Innate Ideas

From our definition it will be seen that there can be no such things as "innate ideas." The use of the words "idea" and "notion" is to me indifferent. I am quite ready to call ideas notions and notions ideas, if I could see any advantage in so doing. It is the things that matter. The things are perfectly distinct. One comes into the mind from without, the other is formed in the mind; we need words to distinguish these things. Any words will do for this purpose so long as we constantly use one word for the one thing and another word for the other thing. So I use the name idea to designate the thing from without, notion the thing within.

Aristotle and Plato

Aristotle distinguished between mediate and immediate knowledge, contending that all ideas are derived from experience. Plato took the opposite view, supposing that the reason possessed innate notions from which conceptions are formed independently of experience. These he calls "notions," using the word "ideas" to denote the eternal archetypes, monads, or unities, which are the essences of infinite things. External objects are the copies of these ideas. On seeing the copies the soul (i.e. mind) by means of its innate rational notions perceives the ideas. In our view ideas cannot be innate, and whatever are called innate must by our definition be notions. The question for us, therefore, is not whether ideas are innate, but whether notions are or can be. Our view is that "Neither notions nor ideas are innate" (Locke). The mind must have material, either notions or ideas, to work with. A tree, for instance, may solicit our attention. If we give it, an idea is the result. We take in some, it may be, very small information about the tree. On the other hand, we may give no attention, pay such scant observance, that we have nothing but a vague notion of its existence. We may continually pass it without knowing anything more about it, yet unless there had been an object, we could not even have formed a notion of it. We certainly have no innate notion of it; but when we have a notion, however vague, the mind can exercise its powers upon it, can work it up into conceptions, and make out of it a purely imaginary object.

Revealed religions are based upon ideas. Ideas are small atoms of information, the raw material of which knowledge is made, and are therefore of the same nature as knowledge. They are derived from either material or spiritual sources. They are revelations made either by the material or spiritual world. The more those emanating from material sources can be kept free from false notions the sounder will the knowledge resulting from the combination of these ideas be. Modern science has found out the way of eliminating false notions, and as far as possible using only the sound raw material of ideas, and has thereby succeeded in rearing a splendid many-chambered temple of material truth. Religion, also following the same method, has reared beautiful temples of spiritual truth, but, though its foundations are equally firmly fixed, owing to the nature of the spiritual material with which it has to deal, which is not amenable to the scientific methods of experiment and measurement, it has not been so successful in eliminating error, which accordingly to some extent is intermingled with the result. Nevertheless, in spite of some flaws in the building, it does succeed in rearing a temple of spiritual truth. We shall have more to say on the subject of religion later. It must suffice now to say that all revealed, i.e. true, religions are based upon ideas on information that is received from external sources.

Unrevealed religions are based upon notions. They are, in fact, notions, conceptions, works of the mind, and, like other notions along with the

mind itself, subject to the process of Evolution. By this process a religion may decline and grow more corrupt. Even a true religion does so when its original idea is supplanted by a notion.

A wholly false conception of God may take the place of the true God revealed by way of idea. A religion of notions (a mind-made religion) may decline, as has often been the case, into gross and grotesque idolatries, but it cannot advance into higher forms except by the help of ideas—that is, by the advent of new ideas or information, and the real knowledge thereby communicated from without —since this knowledge comes exclusively from the external world, it is entirely independent of any evolutionary process that is going on in and about an organism. All that process can do is to prepare the organism and make it qualified to receive the new truth, which the new ideas supply. Unrevealed religions are, but revealed religions are not, subject to evolutionary process.

Temples of Truth

In silence mighty deeds are wrought:
Silently builded Thought on Thought
Truth's Temples greet the skies.
T. T. Lynch.

Whether built by Science, Religion or Philosophy, these temples must have a solid foundation of fact. Ideas and thoughts are the stones of which the edifice, material or spiritual, as the case may be, is built, stones drawn respectively from material or spiritual quarries. In order that the edifice may be firmly and soundly built care must be taken

not to admit the rubble of false notions, and to ensure as far as possible by testing them that all the stones (ideas and thoughts) be of the best available material.

Owing to the material with which it has to deal, Science is better able to test its soundness than either Religion or Philosophy. Its great success is due to the fact that it does not permit notions of the mind, though it has not always taken this course, to take the place of ideas derived from observation of facts. In Religion and Philosophy the mind being extremely active is ever eager to substitute its conceptions and notions for ideas, mistaking them, indeed, for ideas, and without the facilities which science possesses for discriminating between them; yet, in spite of the difficulties in the course of time, false notions are eliminated one by one, and the fabrics of their respective temples continually strengthened and improved.

Greek Science and Philosophy

From the nature of the case the earliest thinkers had a comparatively scanty supply of ascertained objective-facts, from which ideas could be derived, and were, moreover, scantily furnished with instruments for experiment and measurement, wherewith errors could be eliminated and correct observations made. Consequently they were practically obliged to supplement their ideas or even supersede them altogether by notions. Thus their observations of the material external world led them to embrace the notions, that earth or fire or air or water were

the elements from one or more of which all things were produced. These could not have been ideas, information, that is, which as the result of observation and attention impressed itself so forcibly upon the mind that it could not be gainsaid. Not one of these could convey the information that it was the origin of things. All it could do was to give some small pieces of information about itself; fire, that it was hot; earth, water, air, that they respectively were solid, liquid, and vapourous, but no intimation whatever that they were the causes of things. The idea or information contained in it being derived, for otherwise it could not be an idea, from observation of sufficient and adequate objective-facts, enters the mind in the character of an axiom. The information given is self-evident. If it is not self-evident, that is, if the observed facts are not sufficient or adequate to make it so, it is not yet an idea.

Later Greek Thinkers

Whenever there were adequate objective-facts, ideas resulted, but owing to their limited supply notions were necessarily largely employed. Hence such progress as that made by modern science was impossible. Plato's archetypal ideas were not ideas in our sense. They did not impress themselves on the mind axiomatically. I am not sure whether Plato means that these ideas have existence quite independently of the mind, but at all events he regards their recognition as due wholly to its action, the exercise of its reason. Our view, on the contrary,

is that the recognition of an idea does not depend upon the reason or any other mental process beyond that of attention. The idea carries with it its own evidence, guarantees to the mind its own correctness, without any appeal to reason. The mind cannot but accept the information received as true. There is no possible doubt about it, so that no reasoning is required. The idea represents intuitive axiomatic knowledge such as that the whole is greater than the part. Reason only comes in when there is doubt about the meaning of the words whole and part. If the mind somehow came to entertain the notions that the word whole applied to the part, and vice versa, reason might be called upon to establish the right relation between the words and their meanings. If, then, these archetypal ideas represented real objective facts they would of themselves carry conviction without the help of reason. If they did not carry this conviction and required the help of reason to be established, they would not be ideas at all, but notions. Moreover, the notions, whether true or false, however fortified by reason, could not guarantee the existence of objective phenomena. The mind might be absolutely convinced that its reasoning was sound and its notion correct, but it could never give the guarantee which the idea gives of the real existence of the external object.

Modern Philosophy

The natural and materialistic sciences more or less followed unconsciously the pathway of ideas.

They did not, indeed, speak of "ideas," but by careful observation they could not help having ideas enter the mind. Finding also by experience that notions and conceptions of the mind frequently taking the form of prejudices positively hindered them in the pursuit of knowledge, they took continually more and more effective steps for the removal of those hindrances, and did at last succeed in arriving at as certain a knowledge as could reasonably be expected. On the other hand, the Rationalists, and later the Transcendentalists, followed the way of notions which they supposed to be innate, whence arose many and various other notions, as many and as various as the minds which entertained them, many of them inherited from the Greeks and improved upon, such as that the mind possessed inherent and extraordinary faculties for the discovery of truth, that its knowledge was independent of and altogether superior to that empirical knowledge derived through the senses, that the reason was even a divine faculty, and was not merely an instrument for the attainment of knowledge, but the very source and fountain of it. By some thought was regarded as the measure of the universe. Others held that its secret was to be found in the Ego, others in an abstraction called Absolute Identity, while others fixed upon the Will as the originating cause of things. Strange to say, all these minds, in spite of diversity and even conflict of views, declare that the essential heart of things was Unity. Let it be noted that neither this Unity nor any one of the so-called first principles—Reason, Thought,

Ego, Identity, Will—can be rightly regarded as an idea, that is, information forced upon the mind by objective facts. The observation of the multiplicity of objective facts could never give rise in the mind to the idea that Unity was a self-evident axiomatic truth; and this is the case also with all those other principles. This means that none of these things are ideas having vital relations with experience and fact, but that all are mere notions and figments of the mind having no such relations. If Unity did actually impress an idea of itself upon the mind, then that idea would guarantee the fact of the Unity; but if it be a notion only formed by the mind itself, that notion cannot guarantee or establish Unity as a fact.

Ideas and Knowledge

Ideas are atoms of information communicated to the mind by an object or objective fact, which includes statements when correct of fact. These ideas enter into combination with previous ideas and with other ideas relating to an object, and being set in orderly array by mental processes result in some knowledge of the object always incomplete but true as far as it goes. It is inconceivable that an object should give a false idea or information about itself. If so the whole external world would be a sham. If there be any falsity, it must be due to some defect in the senses, or to the mind making false notions either through lack of care or through not making allowances for differences caused by distance or other circumstances, as well

as in those cases where it is unavoidably ignorant of such facts as are essential for idea formation. Under these circumstances, seeing that notions at all times waylay the ideas, and are ready to supplant them, it is evident that it is difficult to keep the ideas pure, to ensure that all the information is correct, and so to attain to real knowledge. It is, indeed, difficult, but not impossible. This is shown by the great success of modern science. Absolute knowledge is of course unattainable, yet the knowledge of science, though incomplete, is real as far as it goes.

The Task of Science easier than that of other Branches of Learning

Lest science should boast of its superiority, it may be said that its task is easier. It can experiment and measure as a means for reaching truth and removing error as no other branch can. But there is no reason why others should not have a considerable measure of success. It is open to them to attain to some knowledge as certain as that of science, but more difficult.

If ideas are true bits of information, then real knowledge is attainable. If ideas be false they are practically notions, and from notions only opinions can arise. Just so far as false notions are eliminated shall we advance on the way to certainty. If ideas are, or can be, false, then there can be no certainty.

Ideas Cannot be False

Since ideas are the raw material of which knowledge is made, they must be always good and sound

and never false and shoddy stuff, but since it may be contended that ideas are sometimes false, it is necessary to consider the matter further. We will consider two or three of the most difficult cases.

(1) *Hallucinations.* A person is convinced that he sees an object when no object is there. Only real objects can give rise to ideas. In this case the object is not real, but imaginary. It is an object projected by his imagination into the external world. Not being a real object, it cannot produce an idea, but only a notion of a supposed real object. The evidence that the supposed real object is actually present may seem so strong that the judgment decides without hesitation that it is so. This judgment is a mental act, a false notion. The object is imaginary, that is, mental; the whole process is mental, and has no vital connection with the world of fact. These errors cannot be removed by the reason or other mental faculties, since all alike are affected by the error which nothing but experience and contact with fact can remove.

(2) *Fanaticism.* In this case the name of God leads to the notion of a supposed being projected by the imagination into the external world. The fanatic is led by the apparently overwhelming evidence to the absolute conviction that the supposed being (his own mental creation) to which the name (another mental operation) of God is given, is the real eternal Being. In this case not only can reason not cure his malady, but even the plainest facts and experience are wholly ineffective.

(3) *Boy and Girl.* A girl dressed in boy's clothes has all the appearance of a boy. A person observing her is convinced it is a boy. Would not it be a false idea? No, it would be false judgment, or notion, a justifiable and unavoidable notion, but a false one, for which no blame could attach to the mind. If it were a boy the judgment or notion would be a true one. But if it be really a girl, then to say it is a boy is a false judgment. The idea gives just so much as and no more information than the senses supply. The idea simply declares that the object *appears* to be a boy, but there it stops. It makes no judgment as to what it really is; it leaves it to the free decision of the mind. The idea gives the same information, whether the object be a boy or a girl. The information does not change in either case. Whatever change there is is made by the mind; the object is the same all the time; the idea is the same all the time. At first the mind says it is a boy, but new information being received it changes its opinion, and says it is a girl. If this new information makes it absolutely certain that it is a girl, the mind cannot but know it It is now an idea confirmed by and congruous with the fact. When the mind took the object to be a boy it was not its fault that it was mistaken; it could not apply the test of experience; all depends upon that. A supposed idea is a supposition, that is mental and not a real idea till confirmed by experience. Thus notions sometime may have the force of ideas, and be regarded for years and even centuries as expressions of real fact. This has often

been a cause of error in Science, Religion and Philosophy, and is of such a nature that nothing can remove it but experience and time. But whatever difficulties can be raised respecting ideas and notions our main point remains unaffected. It is briefly that there is a something which comes into the mind which we call an idea, and there is another quite different something which is formed within the mind, which we call a notion.

The Human Organism

The idea is merely an atom of information. This information must be the starting point of all knowledge. The idea by itself only yields elementary and superficial knowledge. If we want deeper and wider knowledge, ideas must be derived from many other sources, sciences which have a bearing upon the object. In the study of the human body the ideas derived from direct experience can only furnish elementary information as to form and size and such like particulars, and the whole is but elementary knowledge. If we require further knowledge ideas must be sought for in facts furnished by physiology, biology and other sciences.

Ideas Imply Unity, Notions Diversity of View

Material objects, a tree, for instance, other things being equal, always give the same information to all observers. Other things being equal, the same tree does not give one idea to one person, another to another, or totally different ideas to different persons.

But all those persons may have quite different notions about it. Though really an oak, one may call it an elm, others ash, birch, beech, and so on. As an object the human organism does not differ from other objects. If observers differ about it, it must be because they have not ideas, but only notions about it.

Notions of the Human Organism

If, then, philosophers differ in the views of the organism, it is because they have notions of it, and not ideas. It is certain that they do differ. Some thinkers (materialists) regard the organism as consisting of body only. Others as body and mind, or body and soul, or body and spirit, without clear definition of what mind, soul, and spirit are. Others make a three-fold division into body, soul, and spirit, or body, mind, and spirit, or body, soul and mind. All these are mere notions of the mind, not founded on facts, and therefore cannot lead to real knowledge.

Body, Life and Mind

Ideas of these are derived from observation of the organism. With respect to body, all observers are agreed that it is a part of the organism. Life, as an element, has been generally ignored, and it is only recently that it has been recognised by philosophers such as Schlegel, Eucken, and Bergson. Yet attentive observation of the phenomena of the human organism leads to the perception of body, life or vitality, and mind or intelligence as permanent

constituents. Here let us note that the Universe reveals the same constituents, and no others, that is, material bodies of all kinds, innumerable living creatures and intelligent minds; in each case these may be regarded as "modes" through which spirit manifests its activities.

Body. Everyone has practically the same idea of body, that is, the same common-sense or empirical view of it. If we want to know more we must question the sciences which deal with it, but new ideas will not invalidate the old ideas if really ideas derived from our common-sense observation. They will not destroy the old ideas, but enlarge or absorb them. In any case, the knowledge derived from our first ideas, however slight and superficial, must be the foundation of all our subsequent knowledge.

Life. Life is a phenomenal something whose presence is necessary for the existence and preservation of an organism. Without life no organism can be formed, and if life be withdrawn an existing organism falls to pieces. No piece of matter can become a body without the agency and presence of life. What the precise relations between matter and life are we need not here discuss. Suffice it to say that each is recognised as a fact in the organism through the ideas derived from observation. If we go further and say with the materialist that matter is the cause of life, that is a mere notion and figment of mind.

Mind. We define mind (intelligence) as the process of thinking and knowing; it appertains

only to human beings. Animals have merely consciousness, which means intuition or the immediate awareness (a kind of knowledge) of concrete objects, but they have not that abstract knowledge which is the result of thinking. All living creatures have some consciousness and intuitive knowledge. Man has these also, but adds to them knowledge acquired by way of ideas and abstract thinking. Yet many seem to regard consciousness and mind as identical. Hence because animals have consciousness they are often supposed to have a mind almost, if not quite, human. It is possible that consciousness might be capable of developing into mind. But I incline to Bergson's opinion, if I understand him rightly, that intuition which belongs to consciousness differs from intellect which belongs to mind, not in degree, but in kind, and, therefore, the one cannot develop into the other, since they move on parallel lines.

Psychological Views of Mind

The same confusion of mind with soul and spirit exists among psychologists. Some regard it as wholly material, some as semi-material, others as partly or wholly spiritual. No one, I suppose, now regards it as an entity which can be thrown out of the window. Plato's division of it into

Cognition Feeling and Will

is generally accepted. This division, made at a time when the organism was supposed to be body, the visible part and soul or mind the invisible part,

was a natural one, but in this division life has no place, and all its properties and activities were assigned either to the body or to the mind. All the vital activities, the activities belonging to life possessed by living creatures, creatures that had life but not mind, such activities as instinct and impulses, feelings, passions and desires were assigned, some to the body, others to the mind, as if they were intelligent principles of the same kind as thinking and knowing. But to feel a pain, and to know that you feel it, are quite different things; to know that you desire a thing is quite different from desiring it.

Will

Will is a power peculiar to human beings (that is, beings that have a mind), but we must not be misled into thinking that it is essentially mental. It exists in all living creatures as choice or the power to choose. It exists in many creatures which have no power of thought or mind; it cannot, therefore, be an essential part of mind. This "will" or "choice" is influenced by and sometimes dominated and carried away by feeling, passion and desire. It may be completely enslaved by them. In this case it is known by the name of choice, which may or may not be free. Theoretically, it is free, but practically it may not be free. This "choice" in the case of thinking and mental beings is called "will," and its action is determined partly by thought and reason, as well as by passion and desire. The will or choice may be determined

wholly by thought and reason, or wholly by passion or desire, or be swayed by those influences which are from time to time the stronger. If, then, creatures can choose and will without thinking, will cannot be an essential part of mind. Moreover, it is not the mind which sets the will in motion, but it is the will which originates and continues the operations of thought, and directs them to the accomplishment of its ends.

Body, Life and Mind Inextricably United

So closely are they united that one cannot be separated from the others; but we can separate them in thought. We see clearly that body is not life, and life is not mind, but each is distinctly different from the others. This we can perceive by thought, but in actual fact each is so intertwined with each, so penetrates, and is penetrated by, each, that separation is impossible.

Life the Medium between Matter and Mind

Life acts as an interpreter, brings matter and mind into contact. Life is closely associated with body on the one hand and with mind on the other. Life connects the body with the mind by means of the brain. The idea is the medium between the mind and external objects, from which it would appear that the idea is not a dead thing, but vital and full of life, interpreting external objects, whether material or spiritual, and the mind to each other; thus many difficulties which have been perplexing to metaphysicians regarding Subject and Object may be explained.

Why Feeling and Will have been considered Mental

This has been due to the mutual interpenetration of the "modes." The vital activities (feelings, passions and desires) are borne along with the stream of life, colouring and sometimes quite overpowering its faculties of thought and reason, and in their turn thought and reason in various ways influence the feelings, etc. So Shakespeare:

> And thus the native hue of resolution
> Is sicklied o'er with the pale cast of thought,
> And enterprises of great pith and moment
> With this regard their currents turn awry
> And lose the name of action.

Hence it is that feeling and will are assigned to mind. Our view is that feeling and will stand like external objects outside the mind, and like them cause ideas of themselves to enter the mind. Feeling a pain causes an idea, i.e. information to be conveyed to the mind that a pain is felt; thus informed the person knows (the thing is self-evident) that it feels. The feeling and the knowing are clearly two different things, but the fact that they appear to be simultaneous leads to the notion that they are one and the same thing, a mental operation.

The Three Modes of Subsistence

These are Body, Life, and Mind, observable both in the great universe, and in the human organism. *Body has extension and life.* Matter has extension only, is lifeless and inert. It is life which transforms it, and this defines for us life as that *which transforms matter into body.* Life being withdrawn, body

relapses into matter. Life is invisible, and can only be recognised by its activities, which are instincts, feelings, desires, etc., and such affections as elementary fear, hate, and love. These are all activities of life, or vital activities common to all living creatures, whether they can think or not, whether they have minds or not; but under the influence of mind these elementary affections become so transformed as to be predominantly mental; thus rage, influenced by reason, becomes anger. Elementary fear becomes (mental) reverence or superstition. Elementary hate becomes malice (mental), desire ripens into love. In a like manner other vital activities are fused into mental ones. These vital activities are like original man, naked and unashamed, knowing neither good nor evil. The function of the mind is to clothe their nakedness, to improve them, and direct their activities to higher and nobler ends. But the spiritual being does not always direct the mind thus, but often sets it on worthless things. But, at any rate, what is mental is acquired, and not a part of their essential nature "which belongs to life."

The mind is that which thinks, and the end of its thinking is to know; keeping to that definition we can readily say of any phenomenon in the organism, *this* belongs to the body, *this* to the life, and *that* to the mind. Thus we assign all those that have to do with thinking and knowing to the mind, and no others. Those vital activities which we have ascribed to "life," such as feeling, desiring, fearing, hating, loving, etc., so far as I can see, have no

connection whatever with thinking and knowing. It is true that when we love or hate a person at first sight it implies a kind of knowledge, but such knowledge is really intuitional, and not the result of thinking. Thinking is a process, or it may be several processes, the aim of which is to know. These processes are called perceiving, remembering, conceiving, reasoning, understanding, judging, imagining and others. There must be material or stuff for these processes to work on. This stuff consists either of ideas derived from external objects or notions made by the mind. But let it be noted again, that it is the living being who sets the processes or machinery of the mind to work.

The Activities of Human Organisms

Observation of the organism leads us to the conclusion that body, life and mind are not existences, but subsistences or modes, through which some real being manifests itself. The activities observable in the organism are activities of this being. Neither body, nor life, or mind can move or originate any movement of themselves.

Life as Medium must not be Overlooked

Body has been regarded not improperly as a combination of matter and life, and mind as one of life and intelligence. Life itself is spoken of as physical, conscious and intelligent. But we must not let it pass out of view as an independent mode. Otherwise the functions of the modes will be confused and not easily distinguished.

Chapter II

THE PHILOSOPHY OF SPINOZA

I HAVE made use of a paper by Mr. Wolf read to the Aristotelian Society, entitled, "Spinoza's conception of the attributes of substance." This is, briefly:

> Substance (or nature or God) is the unified totality of attributes. Essence or reality implies power or activity. The more essence a thing has, so much more has it of activity; the more perfect a thing is, the more reality it possesses, and consequently acts more. To be real a thing must have attributes, and the more reality it has the more attributes it must have. God the one substance, the infinitely Real must therefore have infinite attributes. Human beings appear to express and possess only two, Extension (of matter) and Thought (activity of mind).

Spinoza's Pantheism, if we must call it so, is of a lofty kind; it leaves the way open for the recognition of the God of revelation. God has infinite attributes; man has only two, extension and thought. Animals have no more than one attribute. Such beings as angels may have many more than man, but infinitely less than God. All these possess one or more attributes of God, but God overflows all of them and utterly transcends them all. God is in every being, by virtue of two or more attributes, but as regards all His other infinite attributes He is not in them. This does not contradict Revelation, which declares that God is both immanent and transcendent.

Spirit the Source of all Activities

God is the one and only Substance; the eternal from whom all things proceed. He pervades the universe all space and all time, but when His activities relate to one particular part of the universe they are subject to limitations of space and time. When, for instance, they relate to a piece of inert matter they are limited by the space and time, and by the matter itself, so that they are quite unrecognisable by us; in life they are recognisable to some extent, and still more in mind.

Matter and Spirit are Substances. Together they form the stuff of which the universe is made; matter, being substance, is real, but it possesses reality in the lowest degree. It has one attribute only, that of extension without activities of any kind, but it is as substance, infinite and eternal. Otherwise the universe which is composed of it would not be eternal. Materialists hold that matter is the sole substance from which all else is evolved. They assume that all activities emanate from matter. If this be so, matter must possess other attributes than that of extension.

Matter, with its sole attribute extension, can originate no activities of any kind. If it could do so, it could no longer be called inert, and must possess more attributes than extension. It would, in fact, be indistinguishable from spirit.

Spirit is Substance

Spirits (according to Spinoza) possessed two attributes; to these we will venture to add one

more in the case of man. As the original substance of matter is developed into infinite individual forms, so is the spiritual stuff into individual beings. These spirits differ greatly in the degree of their activities. Some activities differ very slightly from the inertness of matter. Sometimes it is difficult to say whether they belong to plants or animals.

All Activities Emanate from the Supreme Being

He was, and is, and will be for ever. He is the one Reality, the one sole substance whence all things proceed. His activities are infinite and eternal. He reveals Himself in many ways, or modes, beyond the present perception of our minds. They are only perceptible by us through three modes, body, life, and mind; alike in the great organism or Macrocosm, the Universe, and in the Microcosm of the human organism. Both matter and spirit receive their attributes from God.

Spirit can only manifest itself through the modes. Its activities are bestowed by the Supreme Being. But it is free to use them as it pleases, its freedom being limited by the capacity of the modes to express them. Since matter is substance and not a mode, spirit cannot manifest itself through it. In that case its activities are known as physical or natural; but though not recognised as spiritual, they really are so. When there are no modes, when there is nothing but crude matter for spirit to work on, it possesses *one attribute* only, *physical-energy*, and can give no indication of its spiritual nature. When

matter is combined with life to form a body, a spirit is provided with a mode or vehicle through which it can display its activities. It now possesses *two attributes, physical-energy* and *life* or *vital-energy,* whereby its field of activity is largely extended. Since spirit is "activity," it is always seeking for a way to display its activity more perfectly until it succeeds in providing a better mode for its purpose, namely, a mind. It now possesses *three attributes, physical-energy, vital-energy, mental-energy.* Spirits exist and exercise activities independently of modes, but modes are necessary for them to manifest their activities to us, that is, modes are necessary for the manifestation, but not for the existence of spirits.

The Physical (Natural) and Spiritual

All activities are spiritual, and the physical are but a particular phase of them. Biology, physiology and other sciences deal only with the physical. Some real truth is attained by them, since the physical is a real thing. The fact that Science does not recognise it as spiritual does not affect its Reality as spiritual. Hence, because matter and the physical are real things in nature, real truth is attained by considering the physical side only. So also questions relating to body, life, and mind, so far as they involve physical activities, can be dealt with on purely physical lines, and fall within the scope of "Evolution." But when the higher spiritual activities or qualities, which lie unobserved in the physical activities, emerge and

manifest themselves, they can in no wise be brought under the law of Evolution. Moreover, since the spiritual is one with the physical from the first, it is clear that it does not develope out of it.

Spirits have Greater or Less Reality

The greater or less their activities, the greater or less is their Reality. Their activities are free, except so far as they are limited by the modes (body, life and mind), and by the space and time in which the modes subsist. When God endows spirits with activities, He does not interfere with their free exercise. They are free to use their activities as they please even against the will of God; their freedom is only limited by the organism, by the time allotted to them, and by the space around them which constitutes a kind of second organism, and is what the Evolutionist calls environment. Thus while the organism is necessary for the manifesting of a spirit's activities, it also imposes limits upon them. Herein we may see *how* in some measure *the existence of evil may be accounted for.*

(1) Spirits possess only one, two, or three of the infinite attributes of God. This means that something of God is in them in respect to those two or three attributes, but nothing of God is in them in respect to His other infinite attributes. In other words, God is in them to a very small extent, but is not in them to a very large extent.

(2) Spirit-activities being free may be used against God's will. The organism (body and mind)

not only limits its activities, but perverts them in its own supposed interests really to the detriment of the spirit. These are ideas derived directly from the observation of spiritual phenomena.

God is in all things; strictly speaking, there is nothing that can be called not-God, yet in a sense we may speak of things as not-God. For instance, God is in matter in respect to one attribute, but in respect to all His higher attributes, which are the real expressions of His nature such as righteousness, truth, wisdom and love, as well as in regard to such attributes as foresight, fore-knowledge, omniscience, and such like in regard to all these God may be said truly not to be in matter. And in the same way He may be said not to be in spirits. Therefore all this region, which we may rightly describe as not-God, might very well be the abode and breeding-place of evil things.

How Evil Develops

Spirits, being all at their first appearance blind and ignorant and wholly devoid of the really divine attributes, may be fairly regarded as not-God, and therefore a suitable soil for evil to spring up in. But as long as spirits do not know the difference between good and evil, they cannot be called good or evil; only when they know the difference and choose evil are they evil. When they know the will of God and act contrary to it, evil becomes sin.

How Spirits Attain to Knowledge

At first their activities are activities, and nothing more; they are like those of summer gnats and

flies. They never lead to knowledge. They end as they began; as far as knowledge is concerned the spirit is no nearer it at the end of its activities than it was at the beginning. The spirit itself is blind and ignorant and has no germ of knowledge within it. The body, life and mind are merely modes of subsistence, and can give it no information, therefore all its knowledge must come from the world outside it. Body, life and mind afford it with the means of communicating with that world. By means of body and life it feels, i.e. receives, impressions is aware of objects. Later by "Mind" it receives ideas, i.e. information about the outside world; thus all its knowledge comes from the external world, and is not discovered but revealed by that world. All the knowledge which leads to progress must come through "ideas," and these ideas can only come in response to the faith, will, and attention of the spirit, which means its own work, effort and exertion, and therefore cannot be the result of evolutionary process.

Overcoming Hindrances to Knowledge

The first hindrance to knowledge is ignorance, which only can be overcome by the will to learn. A greater hindrance still is when the will is set not to learn. Then the organism has hindrances peculiar to itself which subject the "will" to "desire"; finally, there is environment, by which I mean the society of persons and general conditions by which a spirit is encompassed. Such states, for instance, as extreme poverty, moderate welfare and great

wealth. Each of the states opposes its own hindrances to the progress of a spirit. In each state multitudes of spirits never overcome the hindrances. In the state of poverty they remain ignorant; in the state of welfare they are satisfied not to learn more, and the wealthy often pass their days in frivolity and pleasure like gnats and butterflies. Only a comparatively few, and these always influenced by some external force, attain to that knowledge, which means real progress and improvement of their spiritual nature. Hence barbarous nations and the lowest orders of civilised peoples remain age after age in the state of ignorance, while in all ages the wealthy (i.e. most of them) live the same kind of butterfly life. So also when nations have advanced to a certain point, if no new ideas be admitted further progress is arrested, and they remain stationary like the Chinese and others. Evolution fails to give a satisfactory account of these things. We hold as against it that no knowledge and no progress comes either to individuals or nations except in response to the active exercise of faith, will and attention. Hence the value of spiritual beings depends upon whether they overcome the hindrances in their way or not, and here we may note that all spiritual beings start from the same point of absolute blindness and ignorance.

The Activities of the Supreme Being are Universal and Incessant

The whole universe is alive with those activities from moment to moment, ceaselessly throbbing,

pulsating, and vibrating with them, penetrated by them in all directions, permeated by and palpitating with his life eternally. Science takes no notice of these activities; it is wholly occupied with physical properties and mechanical forces. As these are real things in nature, the results obtained by science are so far real and true, but only partial explanations of the universe; the spiritual activities belong as truly to nature as the others, and the universe cannot be rightly interpreted without them. Thus science gives a false interpretation when it suggests

> That Nature red in beak and claw,
> With ravage shrieks against the creed,
> That Love is nature's final law.
>
> *Tennyson.*

But let us hear another poet. "Year by year," he says,

> The airs and streams renew their joyous tones,
> The ants, the bees, the swallows reappear,
> Fresh leaves and flowers deck the dead seasons' bier,
> The amorous birds now pair in every brake
> And build their mossy homes in field and brere;
> And the green lizard and the golden snake,
> Like unimprisoned flames, out of their trance awake.
>
> Through wood and stream and field and hill and ocean
> A quickening life from the earth's heart has burst,
> As it has ever done with change and motion
> From the great morning of the world, when first
> God dawned on chaos; in the stream immersed
> The lamps of heaven flash with softer light;
> All baser things pant with life's sacred thirst,
> Diffuse themselves, and spend in love's delight
> The beauty and the joy of their renewed might.
>
> *Shelley.*

Activities Imply Joy

Matter is not a dead thing, for death implies corruption and decay, but it is inert without life

and activities and without pleasure, delight and joy. These are assigned by the Supreme Being to the activities of spirits alone. The activities are directed first to the preservation of their organisms, and, secondly, to the propagation of new organisms, and are always accompanied with pleasure and delight. Add all the pleasures and delights of these innumerable spirits together, and, behold, what an incalculable amount of pleasure, delight and joy there is, and always has been in this world which God has made. Materialistic science scarcely regards this aspect and draws a picture of another kind, which it emphasises too much. It draws a terrible picture of the *Troubles and Miseries and Evils upon earth.* But set these pains, sorrows, etc., beside the pleasures and delights, and I doubt not the latter will largely preponderate; and if we subtract from the former all that is caused by the spirit's misuse of its activities as seen in hatred, and lust, and cruelty, and murder, and war, and blood-shed, and if we subtract all the direct and indirect results of sins and evil doings, there would be a very great preponderance of the good things over the evil ones. And be it noted further that the good things such as joy, delight and love have been wondrously interwoven by the Giver with the activities of all living creatures, whereas the sorrows, pains and evil things generally have been acquired by the creatures themselves. Whence we conclude, in spite of the apparently enormous power of evil, that *God is pre-eminently good.* He is good because He designs to lead as many spirits as possible out

of their blind and ignorant state into His marvellous light, the knowledge of Himself, which is eternal blessedness and life. He has nothing to work upon but their blind activities of instincts and desires. He causes them to exercise their activities by uniting pleasure and delight with their exercise.

But free choice of most spirits hinders the operations of God's goodness in their behalf. All spirits, are at first ignorant, but harmless. Their activities were always pleasurable; afterwards they were induced by various influences (temptations) to exchange their harmless activities for harmful ones. For instance, when food was hard to find animals would be led to prey on their weak neighbours, and this would soon become a fixed habit or second nature. This represented *a fall from a previous higher state* of innocence and harmlessness. It is certain that harmless animals have existed from the first, and there is no reason to suppose that they were preceded by fiercer kinds. Revelation also tells us that Man, though utterly ignorant, was originally innocent and harmless, and that he fell to a lower state by his freely chosen activities. Thus both animal and men lost their garden of Eden, and were driven out of it by the angel with the flaming sword.

Body and Spirit

Neither Man nor any other earthly being is pure spirit. Pure spirits may exist elsewhere, but are never found on earth. On earth material organisms (body, life, mind) are always attached to them.

These earthly spirits differ vastly from each other, ranging from very small to very large activities according to the capacity of their organisms. Man has advanced far beyond all others by virtue of his mind by which he is enabled to obtain all kinds of knowledge from the material and spiritual worlds about him. He becomes conversant with the eternal Verities and Realities.

A Being of a large discourse
Looking before and after.
Shakespeare.

Chapter III

THE UNIVERSE

Matter and spirit, of which the universe consists, appear to be two forms of the infinite substance, God. Matter possesses only one of His infinite attributes, Extension, and has a very slight degree of Reality, and can originate no activities of any kind. Spirit possesses physical, vital and mental attributes with corresponding activities. It has more Reality, but falls infinitely short of the Supreme. Therefore, activities of every kind, even those called natural, are spiritual. Since matter has no activities the phenomena of body, life, and mind could not be produced by it; but spirit, always seeking for some means to express itself, finds these modes ready, and in some measure helps to prepare them for that purpose. We have seen that *the function of life* is to mediate between body and mind in the human organism as well as in the macrocosm of the universe. It also seems to mediate between matter and spirit in both cases. Thus the opposition between matter and spirit is reconciled, and the duality replaced by Triunity or a Trinity of body, life and mind in the microcosm, and of matter, life and intelligence (mind) in the macrocosm, the microcosm permeated by a human and finite, the other by a divine and infinite spirit.

The Constitution of Things is Triune

This is a suggestion which seems to be supported by no small evidence. Let us take a few instances:

(1) The Universe or, rather, the Supreme Being who presides over it may be said to manifest himself in the three modes of Existence, Space and Time; each of these modes is inextricably interwoven with each other, and each is eternal. We cannot separate one from the other except in thought. Again, each of these modes may be regarded as Triune.

(2) The three modes of existence are body, life, and mind.

(3) Time consists of present, past, and future. These also may be regarded as three modes, which can only be separated by thought and constitute *one* time. Time consists of an infinite number of moments or atoms. No present moment can be grasped; before you can grasp it, it is gone, that is, it is past, and a future moment takes its place; and so is it with every other moment of the so-called past, present and future; each present moment has a past one and a future one as it were mixed with it and inseparable from it. Each is a kind of Three-in-one, that is, Triune, and Time, being composed of these atoms, must also itself be Triune. The past is eternal, the present eternal, and the future eternal, and yet they are not three eternals, but one eternal.

(4) Again Space consists of infinite length, infinite breadth, and infinite height (including depth), and yet there is but one infinite Space.

(5) We are told by Science that matter consists of atoms, protons, and electrons, which again suggest a kind of Triunity.

(6) Amongst physical phenomena there are numerous instances of the same thing; one and the same matter is seen in the three different modes—solid, liquid, and vaporous.

(7) Perhaps also there is a kind of Triunity between cause and effect and the medium between them.

Hence *the Doctrine of the Divine Trinity* was not a notion or conception merely of the mind, but the result of ideas derived from the spiritual world in response to faith, will, and attention, and culminating in a Revelation. This, though a quite independent Revelation, is shown to be not unreasonable by the fact that many similar Triunities are observable in nature and the Universe; still, ideas and Revelations do not carry conviction to all minds, but only to such as have the requisite faith, will, and attention. Our task is now to try to *Correlate the Natural and Divine.* To do this is difficult, and I can only suggest a line of procedure. The idea of the Triune nature of the Universe is derived from observed facts of the natural world; that of the divine Trinity from facts of the spiritual world. Hence the one may be called physical,

the other spiritual. In the physical world, as well as in the human organism, the modes (body, life, mind) are physical. In the divine they are spiritual Father, Son, and Holy Spirit. These are something more than physical modes. Since they are spiritual they must needs be personal beings or persons. It is true that the original spiritual substance does not imply personality, but when substance takes the form of "Being" it is necessarily a person. Every spiritual being must have personality, be a person. No material thing can be a person. Hence the modes (body, life, mind) cannot be personal, but the divine modes must necessarily be so. The lower an organism is, the lower the modes will be, and the higher, the higher. The modes, therefore, of the highest order of Beings, the Supreme and the Eternal, will be of the highest possible and intensest Personality. And so again the activities of the Supreme Spirit manifested in Existence, Time and Space are wholly, physical and personless. But in the spiritual domain the very modes through which His activities operate are personal, and are known as those of the Father, and of the Son, and Holy Ghost. Once more, though we cannot correlate the personal Father, Son and Holy Ghost with the impersonal (body, life and mind), we may perceive a kind of analogy. The Father generates all bodies that move in space. The Holy Ghost corresponds to mind, which is closely associated with Time. The Son represents life or existence derived from the Father and passing on or proceeding to the Holy Spirit.

The Universe is Eternal

What it is now it always has been, and always will be. There is no valid reason for thinking that it has ever been, or ever will be, other than it is now. If it were not so it would not be eternal. It follows that the material and spiritual stuff of which it is composed is without beginning or end, as is also the Supreme Spirit who presides over it. The Universe is characterised by *Eternal changelessness and Eternal change.* It contains an infinite number of things that change, and an infinite number of things that do not change, immeasurably small and great. The things that change small or great like our earth, planets and suns and stars and systems, have a beginning, are created or evolved, pass through innumerable phases, and are dissolved into their elements, whose substance subsists through all change unchanged, whence they are again created or evolved, and set forth on a new career of transformation and change; thus, besides the principle of eternal changelessness, there is a principle of eternal change.

The Universe not meant to be Perfect

Since it has no end, perfection cannot be its goal. If it were meant to be perfect, it would be perfect now, since the eternal past has been amply long enough to produce perfection. But this it has not done, nor is there any reason to suppose that the eternal future will do what the eternal past has not done. The only way in which perfection can come in the present is to such beings as by responding

to His call are brought into contact and association with the Supreme goodness. Though difficult, this is far from impossible. Thousands of spirits have attained to some degree of perfection through the knowledge given to them by Jesus Christ of the Father's infinite love.

Time and Eternity

Both Time and Eternity are without beginning or end. Time applies to the things that change, eternity to the things that do not change. The things of earth belong to time, the things of heaven, such as goodness and love, to eternity. Time is not, as the poet Cowper describes it, "An ever rolling stream." Rather would we call it with Shelley

> A shoreless flood with ceaseless ebb and flow
> Clasping the limits of mortality.

Again, it is described in Holy Writ as the dwelling place of God, the High and Lofty One, who inhabiteth eternity.

Goethe speaks of the Time-Spirit as saying:

> Thus e'er at the roaring loom of Life I ply
> And weave for God the mantle thou see'st Him by.

Bergson says: "Time is the very stuff of which life is made." Newton calls Space the "Sensorium of Deity."

How can Evil Exist if God be all in all?

Evil certainly does exist. We have already tried to show that evil may exist without affecting the higher, really Divine attributes. Evil, that is, may

adhere to matter and spirit which possess only one or two, or even three, of His infinite attributes. So far as this matter and spirit can be called Not-God, evil may be in them, but no further. In some such way I interpret the prophetic words:

> I make peace and create evil;
> Shall there be evil in a city,
> And the Lord hath not done it?

Swedenborg conceived the Universe as consisting of a number of concentric circles with God as the central Sun of all, and evil as existing in the outermost circle or fringe of things, where the light and heat of the sun were scarcely perceptible. Wordsworth describes the Universe as "Central peace subsisting at the heart of endless agitation." This represents what we have called endless changelessness and endless change. Evil belongs to, and is confined to, the region of change. In this region it displays its activities, in the destruction of material things, in causing corruption and death in living things, and in defiling the thoughts of thinking beings. Within these spheres it would have enormous power for mischief; outside them, no power at all. Wherever change and agitation were it would be, but could never penetrate to the region of central peace.

Chapter IV

SOCRATES AND BACON

Neither of these great men developed a system of philosophy. Socrates declared that he performed the office of a mid-wife, his object being to assist the mind to give birth to thoughts real, and not abortive ones. Bacon, surveying the whole field of Science and Philosophy, perceived, like Socrates, that much of their labour was fruitless. He examined the causes of this with a view to their removal, and traced out the lines upon which they must proceed if real progress was to be made.

Humanum est errare

No philosophical system has stood the test of time. Errors, which are always germs of decay, constantly creep in; new facts give new ideas, which, though they do not destroy what is true, continually modify old conclusions as well as destroy old false notions. Though the best systems pass away, what is true in them abides, and is of value for all times. I have drawn a distinction between ideas and notions, and shown that notions are frequently causes of error to which the mind is peculiarly prone. Seeing that many great minds have thus gone astray, in spite of the utmost care, I recognise that my mind may also wander from the truth, in spite of all efforts to keep on its track.

Right or wrong, well-founded or ill-founded, approved or condemned, my views are at least the expression of the free thought, of a free mind, of a free spirit, and as such perhaps worth considering by students of mind, though they may deem them but as mental vagaries having no intrinsic value.

The Relation of Reason to Knowledge

Let us for a few moments look back upon the road we have travelled. The first step towards the knowledge of an object is intuition or awareness; we must first be conscious that there is an object. The next step is the idea, but one idea tells us very little; we need many ideas drawn from many facts to get real information. When there are many ideas reason has to be called upon in order to sift and arrange the information, but neither reason nor any other mental faculty can add anything new; they must deal with the ideas as presented; they cannot of themselves perceive whether the information is correct or not, whether it is supplied by real ideas or by notions. The reason and other faculties regard the information whether true or false as true, and work upon it as such. Hence, if the information be false the more exact the reason is, the further it will get from the truth without being at all aware of it; nor will it discover its error until the discrepancy between the facts and its conclusions becomes too glaring to be ignored.

Though the reason cannot make any knowledge of itself apart from ideas and facts, yet the con-

clusions reached upon a matter by means of reason will be nearer the truth than such as are illogical and unreasonable, provided, of course, that the premises are sound.

Facts speak for themselves in science. They produce knowledge with little help from reason. Reason is only necessary when statements not always correct take the place of facts as in Philosophy and Religion and other departments. Hence, in speaking of such things as spirit, where facts are wanting as to its nature, origin and destiny, where we have not facts sufficient for the formation of knowledge, we must be content to draw the best conclusions we can from the few available facts. Our first foundation fact is that we are spiritual beings. This by intuition, but it is not demonstrable. Some disbelieve and some deny the fact. Even this fact we can only use as an assumption or hypothesis, and its value as such will depend upon how far we can give a probable satisfactory and reasonable account of things, and the more reasonable the account the nearer will the assumption be to the truth.

The Mind does not necessarily Recognise the Spirit

We have just said that the existence of spirit is not demonstrable; hence the mind does not recognise it. The mind can, in fact, no more recognise it than a knife or other instrument can recognise the person who uses it. The mind is but the mode through which, or the instrument by which, the

activities of the spirit are expressed. These are not its own activities, but the spirit's. Many highly trained minds do not recognise, and even deny, all spiritual Realities, even the Supreme Reality God. If the mind, as some assert, is the highest and even a Divine faculty in Man, that by which Man is most like God, it seems very paradoxical that it should be the very thing which denies the existence of God. The mind is a mere instrument like the body, and, like it, is no more able than the body to see and understand things of the spirit.

Spiritual Things are only Spiritually Discerned

Only the spirit of man can discern the things of the spirit. Its share of Divine attributes and nature is so small that at first it can discern nothing, and is positively ignorant of everything. Unless it learns it will never come to any knowledge. The mind itself can teach it nothing; it is merely a means or channel through which its activities may or may not bring the knowledge of spiritual as well as of other things to it. Whether it obtains the knowledge depends upon its will and the right employment and direction of its activities.

The Evolution of Spirit

The generally accepted Theory of Evolution deals solely with the development of material organisms; in respect to these, we readily admit its conclusions. But it ignores what we believe to be the most important element, that of spirit. This spirit we

believe to be really existent, and propose to trace its development, which is in many respects analogous to that of material organisms. There is originally material and spiritual stuff. Roughly the material passes through such stages as the atom, molecule, protoplasm, cell, nervous system, brain, culminating in the human organism of body, life and mind. So out of the universal spiritual substance portions are detached and become more condensed; first, they are formless and nebulous, then a nucleus appears with a shadowy fringe, and, finally, outline of form. Then appear distinct forms united by invisible bonds, many in one, communal groups of beings with common identical activities. These find ready for use such organisms as those of ants and bees, etc. Then appear individuals still largely communal. Wolves, jackals, and such creatures as hunt in packs or live in herds supply them with organisms. Then distinct individual human beings appear, and finally persons, personalities and souls. By personality I mean a person of strong will, and by soul one who is conscious of the spiritual world.

The Spirit Develops not in Essence, but in Knowledge and Character

The spirit in the child is precisely the same spirit as is in the man, but the man develops knowledge and character far beyond the reach of and different from the child's. Let us note again that all spirits whatsoever start on the same footing of ignorance and blindness. All their progress depends upon knowledge derived from the external world and

upon the kind and nature of the knowledge thus acquired.

These conclusions are drawn from observed facts. We do not go beyond what we think the facts warrant. Our facts do not warrant such doctrines as the "Transmigration of Souls" nor those of "Christian Science," "Spiritualism," "Theosophy," and such like; these seem not to be the result of ideas impressed upon the mind, but rather the result of the operations of the mind working upon its own notions and conceptions. These all appear to rear their systems upon reason and conceptions of the mind; facts are quite subservient to, and often bent and distorted by, the mind when such distortion is deemed necessary to support its conceptions.

Organised Matter is Necessary for the Display of Spirit-Activities

Sometimes these activities are called physical. Sometimes, as in plants, they are unrecognisable by us, whilst in some low animal forms they are indistinguishable from those of plants. Yet life, whether in plant or animal, is a spirit-activity. Hence *plants have something of spirit in them. Trees and flowers have such a spirit of very limited attributes and activities.* They possess a very faint consciousness. As Wordsworth says:

> It is my faith that every flower
> Enjoys the air it breathes.

To enjoy is the sign of consciousness and the act of a spiritual being. It is a spiritual act quite beyond the power of inert matter to perform.

The natural man who feels spiritual presences in rocks and trees is perhaps nearer the Reality of things than the cultured materialist who scoffs at him.

> There are more things in heaven and earth
> Than are dreamt of in our philosophy.
>
> *Shakespeare.*

"God is not the God of the dead, but of the living." And His world is instinct with life and spirit if we have only the eyes to see and mind to understand.

> The very dead are not dead.
> Nought we know dies.
>
> *Shelley.*

The spirit is intended to rule the organism; we have no reason to think that the spirit makes the organism, nor can it be supposed that the changing organism is the cause of the abiding spirit. We might as well say that a passing thunderstorm is the cause of permanent electricity. How body and spirit came to be united we know not, but we cannot think that it happened by chance or as the result of a blind evolutionary development. Bodies and spirits seem to be marvellously adapted to each other. The spirit of a tiger is not found in a lamb, or that of a lion in the body of a horse. If blind chance were the law there is no reason why such things should not be. If bodies could of themselves unite with bodies that would be a blind union. But since all unions are brought about by the activities of spirit, and since all activities are the result of a will which may be no more than instinct, yet even so

there is something more than blind chance; a choice to some extent is necessarily involved. A spirit therefore wills or chooses to attach itself to a special body, and we conclude that *the ultimate cause of the union is the divine will.* God so arranges and prepares things that the highest earthly organism may be ready to receive the highest earthly spirit. This has been a stupendous and age-long work, and warrants the belief that it is not intended to end in nothing. We may well believe it to be the prelude of still greater and more glorious things.

Man is put in charge of a little world of his own. His body, life and mind constitute a little world or universe. As God governs the great universe, so He gives to man the task of governing himself, i.e. the little universe of His organism. This is a high honour for man, and is bestowed upon no other creature. Man's chief business on earth is to rule well this little world. To do so is a very difficult task, and requires a long course of training, entailing much labour. It cannot be done without knowledge acquired by way of ideas and by the exercise of faith, will and attention. It is as severe a test of the value of a spirit as could be made. It is thus God proves the worth and value of spirits. Many utterly fail to govern their little world aright. Many absolutely spoil and ruin it, but great and glorious is the reward of those who rule well. To them their Lord and Master says, "Well done, thou good and faithful spirit. Thou hast been faithful in a few things; thou shalt be ruler over many things. Enter thou into the joy of thy Lord."

External Assistance was both Needed and Given

In order that these spirits might enter into that joy. All experience shows that it cannot be done without assistance. On the other hand, innumerable persons, such as founders of religion, prophets and priests, poets and philosophers, with thousands of ordinary folk in all ages with that assistance have come out of darkness into light, out of ignorance into knowledge, and have attained in some measure to the glory of the liberty of the Sons of God. Hence, we reach four conclusions:

(1) Ignorant spirits have come to light and knowledge.

(2) That they could not have done so without help.

(3) That, therefore, help must have been given.

(4) Whence we also infer that to all who ask for help faithfully it will be given effectually.

Once more this little world, the organism, is not given piece by piece to the man, but as a complete whole.

Whether the spirit survives when the body is dissolved we cannot say, but we can say with confidence that it may survive. During their association on earth, body and spirit are inseparable and interwoven in a most wonderful manner. Body, we know, cannot exist without spirit. Spirit may exist without body in other spheres, but on earth the body is essential for its manifestations, if not for

its existence, that is, a spirit may possibly exist without a body, but cannot manifest its existence. But if it manages its little kingdom well we have every reason to believe that it will survive, and survive in joy and happiness.

Bliss, Joy, Love. These are the prizes of life, given to those who rule their little kingdom well. In the words of the poet,

> Life is just our chance of winning that prize.
>
> *R. Browning.*

What are we to say about all those millions who do not *rule their little kingdoms well?* Millions have not only misgoverned their own little kingdoms, that is themselves, but have also used their powers of body and mind to spread havoc and destruction, to perpetrate most horrible cruelty, and to mark their course through life with blood and tears and deaths. Other millions are born, grow, eat, drink and sleep, propagate their kind, and pass away; all their activities seem aimless and to end in nothing. It does not appear to be possible for such creatures to win the prizes of which we have spoken. The evolution theory appears to say that the winning of the prize (if, indeed, there be a prize at all) is a mere chance, and that the multitude of purposeless lives are a proof of it, but perhaps if we had a clearer grasp of realities we should see that there was some purpose in them. And at all events, when we see that the advance of those happy spirits which have passed out of darkness into light, is not the result of chance or evolutionary process, but brought about by individual will and

effort, we may fairly assume that something similar, though quite imperceptible by us, takes place in case of those other purposeless existences, and so we trust

> That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God has made the pile complete.
>
> *Tennyson.*

Chapter V

THE EVOLUTION THEORY

We have already made some allusions to this theory, but we will now consider it more directly; as regards physical organisms, including the human body and mind, we admit its results to the fullest extent. But when it claims to explain the whole animal or the whole man, and to give the whole truth, and nothing but the truth, we entirely dissent. We do not like the "tone" of some of its advocates, which makes us think that they would rather have it demonstrated (demonstration being their sole criterion of truth) that we are the children of apes than indulge what they deem the illusion that we are, or may be, sons of the Highest. We are convinced that animals and men are more than their organisms. We know this to be so by even more certain evidence than any logical demonstration could give. We know it in the same way as we know the existence of a tree, by intuition as well as by the idea it gives of itself to our observation. So certain is this evidence that we have no need of confirmation or demonstration by any logical process.

Evolution is a Revelation

It is a revelation made by itself to the mind by the physical and natural world through ideas derived from the observation of an immense number of facts. This involved a long course of preparation

of these facts. These facts being orderly arranged, the idea or truth about them came finally like a flash of lightning. Many of these facts were collected by other men, but the flash of truth came to Darwin in response to his faith and will and attention paid to the Phenomena. It was, in fact, not so much a discovery made by him, but a revelation given to him by the material world, and by the material world alone. To other minds which had not made a study of the facts and knew little or nothing about them, this revelation came as a shock. But we join issue with the Darwinian when he says that his process gives the real and true account of the ascent or descent of "Man." The process, we admit, accounts for the physical structure of all living creatures. But it does not apply to their activities, which are spiritual, except so far as they are affected by association with physical structures. In the physical organism the process is continually going on, and cannot but affect in some measure the "activities" in the organism. But it is not the law of those activities; it neither produces nor develops them, nor in any way explains them. In the lower organisms these activities are difficult to distinguish from the natural processes, but in the higher the differences become more and more pronounced until it becomes apparent that they have a history and a process peculiar to themselves.

The Revelation Element in Evolution

Evolution is a process of nature independent of man's mind. A revelation is made through the

mind to the spirit. Long hidden in natural processes, spiritual meanings gradually emerged having no significance for the animal, but full of significance for man, and therefore not to be ignored in a true account of him. What I mean is that the activities of the animal, though they are spiritual, do not affect the development of the organism, and therefore, as spiritual, may be ignored, but in the case of man, since they do affect his development, they must on no account be treated as if they were not. We have seen that evolution, as regards physical organisms, is an idea firmly based on facts, but its application to *Spiritual Activities is the result of a notion*, and not an idea. In this case there is no such collection of spiritual facts as there is in the other of material facts, and little attention paid to such as are known. It is merely a conclusion drawn by analogy from the physical, that is it is a mere notion or conception of what the mind thinks ought to be, or must be.

Matter the Groundwork, Spirit the Building

This represents roughly the relations between Evolution and Revelation. The spiritual is like an edifice built on the foundation of the material. A better relation perhaps may be seen in that of seed and soil, inasmuch as the seed is more closely connected with the soil than a building with its foundations. We see that though so closely related they are quite independent of each other, yet separated each is unproductive. To be productive

seed and soil must as it were co-operate the activity of the seed with the passivity of the soil. Apart, neither can do anything. Together they produce marvellous results.

When Spring's delicious trouble in the ground begins.
E. B. Browning.

The Evolution of the Spirit

If it may be called evolution, it is totally different from that of the body. As the seed lies in the soil, so the spirit lies in the body in total ignorance and darkness; there it abides as it were underground for ages. It there assumes a body derived from the soil yet made alive by the spirit of life in the seed. As the body develops, according to the laws of matter, the spirit or life that is in it continually manifests fresh activities, which represents its way of development, but does not at all involve essential change in the spirit. In due time the seed-spirit along with the organic body shoots out of the darkness into the light and air of a new and higher life. On the other hand, thousands of seeds fail to make the necessary effort to overcome difficulties, and never reach the light of day, all which is a picture of the growth of the human spirit from the sunless caverns of ignorance to the knowledge of the light and glory of day, and also of the success of some and of the failure of others in the struggle of spirits to survive.

Animals are not Machines, but Spiritual Beings of inferior order. Descartes regarded animals as

machines. The evolution theory deals with them as such. Tennyson asks the question:

> For what are men better than sheep or goats,
> Which nourish a blind life within the brain,
> If knowing God they lift not hands in prayer?
>
> *Tennyson.*

We think they are not so blind as the poet represents. There is definite design and purpose in their actions; they desire certain things, and take the best measures they can to satisfy them. Their failures to do this are not caused by blindness, but by the limitations which their organisms impose upon them; we will illustrate these points by an instance or two.

A Wolf, a Lion, and a Tiger

Premising all activities belong not to matter, but to spirit, we will suppose that a wolf has caught and killed a deer; as he is about to enjoy his feast a lion and a tiger approach rapidly towards it. He snarls and shows signs of rage at this interruption, but if he thought of fighting, his resolution soon gives way. The odds are too great. However hungry he is, he is still more afraid of such formidable enemies. The feast does not seem quite so delicious as it did. His desire is not so strong, his courage fails, and he slinks away snarling with disappointment and rage.

No Absolute Necessity to Fight

The lion and tiger reach the prey, and come to a standstill, and take stock of each other. If both have equal desire, courage and resolution, if each

is confident that he is a match and more than a match for the other, there will be a terrible combat, and the victor will possess the prey. But many things may prevent a combat. The strength and ferocity of one may be well known to the other, perhaps from actual experience. The lion, observing the tremendous strength and resolute attitude of the tiger, and aware that he cannot win the prize without serious risk to his own life, aware perhaps also that he is not a match for such a foe, may have less desire as his hope of victory fades; his confidence, resolution, courage weaken, yet the prize is tempting. He will try to bluff his adversary, and he makes a bound towards the prize (as one has seen dogs do in similar cases) in the forlorn hope of frightening his rival away. If this fails he may decline the combat and leave the prey to the tiger.

These are acts not of necessity, but of choice. All this might be related in the same terms of two men contending for a prize desired by each. These, like all activities, are the result of a choice and will; the choice of the man is decided partly by thought and reason, but there is a kind of deliberation also in the animal; he also, in a fashion, weighs the circumstances, the value of the prize, the difficulty of victory, the perils of defeat; these and other considerations are present, realised not by mental process, but by intuition. Neither nature, nor circumstance, nor necessity compel them to the course they take. These influence them to a greater or less degree, but within the limits that the organisms impose, they are free to make their

choice. Hunger may seem almost of necessity to compel their choice, but does not absolutely do so; other influences are at work which may decide the question.

Another Element—Embryo Moral Feeling—Introduced

Let us suppose again that the tiger killed the deer, and then a hungry lion with a strong desire to seize it appeared. In the first case the deer was the property of the wolf; the lion and tiger were would-be robbers. Now the deer is the tiger's property, and he is ready to defend his right against all comers. The lion, it is to be presumed, intuitively acknowledges it. "Might is right" to both, and if the wolf were in the place of the tiger the lion would not hesitate to act upon it; but the tiger is another matter; he is at least as strong as the lion, and equally able to act on the law that might is right, and he also looks upon the prey as his own property; hence he feels instinctively and intuitively that right is on his side, whilst the lion, in the same way, feels that right is not with himself. This feeling might just so far weaken him in a fight as to decide it against him. Herein perhaps is an embryo moral sense, a dim foreshadowing of a sense of right or wrong, justice and injustice, which men have been very slow to learn and slower still to act upon.

The Taming of Animals

This is certainly not brought about by chance or necessity, by evolutionary development of the

animal's mind (intellect). Animals have not that knowledge, which comes by way of thinking or abstract thought, but they have a native, intuitive intelligence by which they have an awareness (a kind of knowledge) of concrete objects. Man has both intuitive awareness and mental intellect, and deals both with the concrete and abstract. He cannot train the animal by way of intellect which it does not possess, but he can do so by means of that intelligence or awareness of concrete objects which it does possess; thus sporting dogs are trained to restrain their natural instincts, and to take on new habits, which become to them a second nature. Dogs can even be taught rudimentary lessons of morality, so as not to touch meat on a table temptingly exposed when there is nothing to prevent them taking it. Such dogs undoubtedly have a conscience, a clear consciousness of a difference between right and wrong, but this is not due to any evolution of mental powers of thinking and reasoning from a germ within them, but it is brought about by influences from without, the knowledge of man having an educative effect upon its intuitional intelligence. In the same way the progress and training to higher things of the *human spirit depends upon external higher spiritual powers*. Its progress also does not depend upon evolution, but upon knowledge derived by its own efforts from without, being communicated by those who know to those who do not know, by the educated and civilised to the uncivilised and ignorant; unless knowledge comes, no evolution will secure progress. This being

the law of progress, we conclude that knowledge (though it may have been very small), must have been communicated in some way or other by superior and (necessarily) personal beings to the original dark and ignorant human spirit, ultimately by one Supreme Being, communicated not by one great flood of revelation, but slowly and gradually, little by little, line upon line, precept upon precept, by way of intuition and ideas.

Activities, Instincts, Desires are not Evolved

The evolution theory, not content to confine itself to the development of the physical structure of things, seeks to bring all their spiritual activities which it does not recognise as such within its process; it implies that the physical structure of men is developed with various modifications from animal structures. It observes that similar instincts, desires, etc., are found alike in animals and men; it concludes that they must follow the same lines as the bodies, that instincts and desires must be passed on from animals to men developing in the latter to hopes, aspirations of the most noble and exalted kind, but still derived from those of animals and ultimately from an original germ.

Answer to this Theory

We have already given an answer in claiming instincts and desires to be spiritual activities. They belong both to animals and men, because they are common to all spiritual beings from the

lowest to the highest order. They do not develop into higher instincts and desires. What they do is to manifest themselves more clearly and strongly as the organisms become more and more capable of enabling them to do so. Animal bodies develop or pass into human ones, but desires do not, because they are of like nature from the first, but this does not mean that they are closely related as spirits. All spirits are quite independent of one another, having no other connection than that of a common origin from the Supreme Being, the God and Father of all spirits, but they have no such relationship as that of father and son or blood relationship, which applies only to the physical organisms. So though we may say that the body of a man is the offspring in a sense of that of an animal, we cannot say that the spirit of a man, that is, The Man, is the descendant of the animal spirit or the animal.

Spiritual Things do not Develop or Change

That is, as regards their essence, they are unchangeable. Thus instincts and desires, etc., do not change their nature, but merely the objects on which they are set. The desire which is set on a base object may after a time be set on a noble one. The spiritual being to whom the desire belongs may set it successively upon higher objects, and thus advance to higher things, or it may set it on lower objects and descend to deeper degradation. But it remains the same being all the time; it changes only its character, not its essential nature.

The Spiritual not to be Separated from the Natural

Bergson observes: "Not only materialists, but spiritualists also commit the error of isolating the spiritual life from all the rest, imagining thereby that it was placed beyond the reach of attack." He goes on to ask: "If there exist souls capable of an independent life, whence do they come? when, where and why do they enter into this body, which we see arise quite naturally from a mixed cell derived from the bodies of its two parents? Philosophy introduces us into the spiritual life, and shows us the relation between the life of the spirit and the life of the body." He proceeds: "Time is the stuff of which life is made; life is a current, a great river flowing through the body of humanity; souls, which in a certain sense pre-existed, are continually being created, and are nothing less than the little rills into which the great river of life divides itself. Consciousness is distinct from the organism it animates, although it must undergo its vicissitudes."

Souls, being Spiritual, must be Personal

In the foregoing extract Bergson treats them as impersonal, comparing them to rills. Regarding them as persons, I would rather compare the organism (body and mind) to a boat drifting upon the waters of the stream of life, in which boat sits the personal soul, which to a certain extent can control and guide the boat, but has no power whatever over the movement of the stream.

Matter does not Attract Matter

This assertion will be deemed a monstrous, scientific heresy and absurdity. Nevertheless, we maintain that matter cannot attract matter if it be fact that matter is inert and without activities of any kind. Secondly, observation of innumerable material objects forces upon us the idea or information that they do not attract one another, except in certain cases such as magnets, when another element besides the materiality is introduced. If this be a real idea, it cannot be destroyed; if it be a mere notion of my mind, new information may prove it wholly false. When the magnet attracts steel there is an activity present which is spiritual, and not material. It is to this activity, and not to the matter, that the motion is due. So the motions of matter within it, or without, are in all cases due to activities and forces operating from within or without. Place a small stone in proximity to a vast rock, and their relative positions will remain unchanged for ever. The vast mass of the rock will exert no attraction whatever upon the stone. The stone will never move towards the rock unless there be within or without one or both objects some force impelling it to do so. Generally speaking, stronger forces and more activities will be, as it were, pent and packed in large masses of matter than in small ones, in denser than in lighter ones; and it is to the pent-up forces that attraction is due. Sometimes these pent-up energies express themselves in terrific explosive and disruptive fashion. It is not the mass of the sun that originates

and controls the movements of the earth, but the prodigious forces and energies pent up in it, and the matter of the sun no more causes them than the wood or coal in a grate causes the fire that burns there. A railway train which is stationary exercises no attraction on a person standing close to the edge of the platform; but let that train rush past with a velocity of fifty miles an hour, and that person's position would be very perilous. The train at rest has no attractive power whatever; all its power to attract is entirely derived from the velocity or activity which does not belong to it as a train. The velocity is not inherent in the train, but is derived from a quite different source. Materialism has a way of putting the cart before the horse. If it recognises spirit at all, it is only as a kind of appendage. The human body develops a something called spirit by way of compensation for having lost its monkey's tail. The machine of the body causes the living being who sets it in motion, which is as much as to say that the locomotive causes the driver. Hence we conclude that every kind of activity in nature and the universe, so far as our perception can reach, is the work of spirit.

Activity and Passivity, Principles of the Universe

All beings that have life, consciousness, instinct, desire, and such like (if only one of these) are at once differentiated from material things, and may rightly be called spiritual. Matter and spirit, passivity and activity are necessary principles in

the universe; a passive matter being necessary for active spirit to work upon, spirit being necessary for the shaping of matter into forms, and for their further evolution. Life is a third principle, which unites them together.

Original Innocence *v.* Ferocity Further Considered

Spiritual beings as pure spirits and their activities are necessarily free. When they become embodied as instincts and desires, their activities as instincts and desires are also necessarily limited by the nature of the organism, though free within those limits. As spirits they are originally blind and ignorant, but probably also harmless. The evolution theory holds, on the contrary, that noxious and ferocious animals as well as men have naturally developed into what they are from an original germ of noxiousness and ferocity. Our view is that there was no such original germ, and that the original impulses and desires went wrong, and took that direction by virtue of their free exercise of their activities. The two most fundamental instincts in all creatures are those of self-preservation and reproduction. There is no suggestion of anything noxious or ferocious about them. The first of these shows itself very early, the second at a considerably later date. Long before that of reproduction appears, there is another which may be said to be all-pervading in animal life, what I will call

The Play Instinct

This instinct also is neither noxious nor ferocious, but the very opposite, and if there be any exceptions they are only such as prove the rule. The young of all animals find pleasure in play; it is a delight and joy to them; all things which give pleasure, delight, joy, be it noted, are spiritual, and cannot be experienced by any material thing whatever. So strong is the play instinct that it continues often in the full-grown animal which preys upon others, as in the case of a cat playing with a mouse. The young of all animals will play and fraternise together. So also left to himself the human boy will play with boys of all classes, races, nations, creeds and colours. In the course of such play there may be a clashing of wills with quarrels and fights.

But these have nothing to do with such differences, and often, in fact, take place where there are no such differences.

Ferocity Acquired Not Innate

But in a short time all this is changed. The full-grown animal has developed ferocious tendencies and imparts them to its offspring. The man develops prejudices, dislikes and hatreds directed against races, creeds and colours diverse from his own. So the playful cub of a ferocious animal acquires ferocity. The boy imbibes and acquires the prejudices of his parents, and in his turn hands them on to others.

It is generally said that the ferocity, etc., is innate, and that it, despite the play instinct, represents the real nature coming out. We have given some good reason for believing that it is not so, that the ferocity of animals and the evil disposition of men are acquired and not innate, or natural, or original. It is true that these dispositions and characters, inculcated and impressed upon successive generations, grow in intensity and become settled and fixed habits, forming a secondary, acquired nature, which takes the place of the original.

The Garden of Eden and the Fall

The original instinct of an animal is to preserve itself. For this purpose food is necessary. To do this requires effort, and often considerable effort; food is sometimes scarce and hard to obtain. In the Edenic garden of the animal world there is a tree and upon it forbidden fruit, the flesh of other animals. A lion, say, sets his desire upon it. He is free to take if he chooses. To prey upon others weaker than himself is easy, and opens up visions of unlimited supplies. He makes his choice and becomes carnivorous. The voice of the tempter has prevailed. He departs from the garden of Eden and the flaming sword prevents re-entrance.

Eden, Temptation, Fall—Stories full of Significance

Man yields to a similar temptation and shares a like fate. The story of the Garden of Eden may

be scoffed at and regarded as a myth—but there is a profound and eternal significance in it.

The Higher we Rise, the Deeper we Fall

Both men and animals have fallen from a primal state of innocence and harmlessness; but the realisation of the desire of the animal depends upon the limits imposed by the organism upon their expression, and cannot lead it beyond a certain point of degradation, whereas the desires of the man may lift him up to the heights of heaven, or drag him down to profoundest hell. We do not claim that we have proved original innocence, but we have given some good reasons why it may have been, and, seeing that this opinion is supported by revelation in holy writ, we think that it has quite as good authority behind it as that theory which tells us that primitive man was an unmitigated savage.

> Without the mountain there were no abyss.
>
> *Macdonald.*

The Worship of Humanity

At the same time, we must admit that the history of man, so far as we know it, has been for long, long ages one of degradation. He sinks even into depths of cruelty and depravity below the animal. He has filled the earth with cruel habitations, shed oceans of blood. Hateful and hating his fellows he has raged no less against the animal world. He has tyrannised over them, and made them his slaves. Not satisfied with slaying them wholesale for food,

he has tortured and massacred them by millions for sport to make himself a holiday, beasts of all kinds in the amphitheatre; bulls and bears and foxes and countless other creatures have suffered infinite agonies at his merciless hands, and then, after all this, when some great misfortune or even some slight discomfort happens to him, he bewails his hard lot, grovels in the dust, and raises his impious blood-stained hands to the God of Love and Mercy, and prays not to be made pure and good, but to be delivered from the consequences of his evil deeds. Ignorantly or knowingly (for it often acts from knowledge), humanity has more or less constantly followed the path that leads to the abyss of evil, and ends in mourning and lamentation and woe. Yet, strange to say, there are those who revere this "humanity" as if it were divine, and establish a religious cult in its honour. Strange, indeed, are the vagaries of the human mind; we note this as one more instance of the difference between revealed religion founded on ideas and those founded on notions of the mind. It is evident enough that the attentive study of the phenomena "connected with humanity" as we have just described would yield very different ideas about it than those of honour and worship. Yet, in spite of all this, though not worthy of worship,

Humanity is Worthy of Honour.

Not on its own account, but by virtue of its potentialities in that it possesses more of the divine attributes than anything else on earth. God is love.

Man is a creature of desires, or, we may say, man is desire. Desire is akin to love; it is the lowest form of love. Love represents the highest attribute of God; desire represents that attribute in the lowest form. There is, therefore, in man something, even though it be the tiniest germ, of God's highest attributes; therefore, man has some relationship, however small it be, with God, and by reason of it is worthy of honour. But as we have before remarked, there is much in man's desires which is not of God; and in so far as he is thereby led from and even into a state of hostility towards Him, it is not worthy of even respect and honour, much less of worship.

In so far as it claims to explain all things by matter and mechanism,

The Evolution Theory is Calculated to Impede the Real Progress of Humanity

This statement, I imagine, will be deemed another flagrant heresy. If it were merely a subject for academic discussion accepting it so far as it is revealed truth relating to material things, we might leave it at that; but it has baneful, practical effects. Although many of its advocates in their desire to make its teachings more palatable attempt to represent them as not contrary to religious truth, or rather, perhaps, as running parallel, it is essentially anti-spiritual, and in the hands of thorough-going exponents dispenses with a God altogether. Matter and physical forces explain all things, their origin and continuance. If it has not yet explained the

origin, there is no doubt it will do so. There is really no need of a God, though they do not object to belief in Him as a pious opinion. In the last generation the result was a hybrid mixture of materialism and spiritualism in the minds of many, and the establishment of a semi-materialistic, a furtive kind of (more dangerous, perhaps, than an open) materialism, which percolated through the press and other agencies through all strata of society. The impression left upon the minds of all these people is that, as the previous progress of man has not at all depended upon his own exertions, but almost entirely upon circumstances and the silent, unintelligent working of the evolutionary process, so it will continue to do. If our contention be true that all progress depends upon the active exertion of the faith, will and attention of individuals, then a theory which tells them that it is not so is a great hindrance to their advance. We have seen that all spiritual beings are at first in a state of absolute blindness and ignorance. Many have come into light and knowledge, but in no case without some effort of will, etc., on their part. Great is the responsibility of a theory which teaches that blindness to spiritual truth is sight, and that ignorance is knowledge.

Chapter VI

PSYCHOLOGY AND ETHICS

Ideas Guarantee Existence of Objects. This statement is only true of ideas as we have defined them. In our sense of the words ideas are information given by objects about themselves. They do not tell us what the object is (the thing in itself), but they give us information respecting its appearance (often variable), certain qualities and attributes attached to it, some of them permanent, some variable. These various items of information, being pieced together (a mental act), form a body of information, which, if each of the items be true, must also be true. This information then guarantees the existence of an object, and gives us true information of it, but does not tell us precisely what the object is. Though we don't know this, yet we do know there is an object, and we do know some details about it, and this knowledge is real knowledge. If we say we "know" the object, we leave the region of fact, and enter that of notions and imagination. In this case what we know is not a real object, but what the mind conceives to be the object.

Absolute Knowledge is Unattainable

This is true of every object, the smallest as well as the greatest; since in some way or other every

object has relation with the whole universe of which it is a part, it is impossible to know all those relations. However much we know there will always be more to be known.

Utilitarian Systems of Ethics deal with Notions, not with Ideas,

accordingly they put the names of things for the things themselves. For instance, goodness and evil are real spiritual things. These systems assume that when they know names they know the things; so also when they know the names, pleasure and pain, they know the things, pleasure and pain. They associate the names with the notions of goodness and evil; then they transfer the notions to the things, and declare that pleasure is good and pain evil, that pleasurable things are good and painful things evil. By this device they mix up a number of material moral and spiritual things together, and call them good or evil; thus obliterating the essential difference between material moral and spiritual, they have little difficulty in showing that the highest spiritual good is nothing but a development of the lowest physical good found in pleasure and pain. If the premises be granted, so exact, convincing and remorseless is the reasoning that it is impossible not to admit the conclusions; so acute and convincing was the reasoning of these Utilitarians that no flaw could be found in it, which seems to many an absolute proof of its truth, so that they

did not think it worth while even to ask whether the premises were true; but if the premises be false, as we have before observed, the more acute the reason, the further it will lead from the truth. We hold that the premises are not true. Pleasure is not a good thing, and pain is not an evil thing; they are both feelings, and have nothing to do with good and evil. The one is a word or name expressing the experience of an agreeable sensation, the other of a disagreeable one. There is not the least suggestion of good and evil about them. Like all other objects, they only give rise in the mind to ideas of themselves, of the particular sensations felt, and no idea whatever of goodness and evil. The feeling of pain as physical can only give rise to an idea of a physical thing, physical discomfort; this feeling, becoming associated with thought, may then cause mental discomfort or pain; that this is not caused by the feeling, but by the thought, is shown by the fact that animals, being presumably without thought, feel no mental pain. But these thinkers, attaching the name good to a number of objects, such as house, ship, horse, man, spirit, assume that there is a relationship between the different kinds of goodness, whereas there is no relationship at all; for instance, a good house means not that a house is good, but that it is fit to live in. A good horse is one that is suitable for its purpose. The goodness of these things is not goodness at all, and has no connection with the goodness of a good man or spirit, and could never by any possibility be developed into it.

are like objects in the material world, but they are not objects in the same sense; they are qualities, and we may say realities, always attaching to spiritual, personal beings, and inseparable from them; they are never attached to material things. Ideas of these and such like qualities enter the mind when its attention is directed upon these spiritual persons as objects. Just as a material object reveals not its exact self, but only certain qualities, so also is it with spiritual objects; they do not reveal themselves, but certain qualities from which we infer their existence and character. When we have an idea of goodness, we are sure of the existence of a good being from whom it proceeds. But the schools of thought which are dominated by the evolution theory take a quite opposite view. They maintain that all the spiritual qualities are mere developments from something in the physical organism; but misled by the word goodness, they think that their notion of goodness (moral goodness) is the same thing as the idea of it (spiritual goodness).

Moral and Spiritual Goodness are Essentially Different

Moral differs from spiritual in origin and in nature. Moral is a notion conceived by the mind itself; spiritual is an idea coming into the mind from without. The idea of goodness is always one and the same, unchangeable; notions of it are many and variable, and differ for various minds.

In communities and nations the standard of morals is fixed by the state of mental development. Some have a low, other a high standard. What some deem good, others deem evil. What some blame, others praise. As the mind develops, its notions of goodness become higher. Being of the mind, they develop with it, both being subject to the evolutionary process, but ideas of goodness coming from without it do not. The notion may apprehend the idea or approximate to it, or may be far away from it. But the mind considers it in each case to be the real idea, that is, it considers its own notion to be the real goodness, whether it be so or not; it gives it a name, calls it goodness, however far it may fall beneath the real idea of goodness. If it were possible to confine the mind absolutely to its own processes, it would be evident that it could only form notions, and not ideas. But it is not possible to keep out of the mind all the knowledge obtained by way of ideas through the ages; finding itself in possession of this inherited idea-given knowledge, and not knowing how it came, it regards it as its own work and that of other passed minds. Hence, it supposes that it must have been developed out of a germ in itself. It is further led to this conclusion by the fact that it plays an important part in building up this knowledge. But the knowledge is made up and consists of ideas. What the mind does is to take in the ideas and put them in their proper places like the pieces in a picture puzzle. It helps to produce knowledge, but does in no sense create it.

Ideas are the Stuff of which Knowledge is Made,

to which we may add that notions are the stuff of which opinions are made. The mind cannot work unless this stuff be supplied to it, nor can it choose which kind of stuff, ideas or notions, it shall work with, nor can it set itself to work. It is the spirit that sets the mind to work, that sets going the various processes of thinking, reasoning, etc. The mind and these processes work on indifferent to the nature and kind of stuff supplied to them. The process of thinking is merely a process, and as a process is quite indifferent as to whether it works with ideas or notions, but the completed product, thought, differs from the process of thinking, being composed of the stuff supplied, and is, therefore, either poor and worthless, shoddy, or good, sound, wearable thought. Hence, as we have already noted, since knowledge is composed of ideas which have a kind of life, it also must partake of that life, which will be of a materialistic or spiritualistic cast according to the source from which the ideas arise. Thus, spiritual beings, if the objects be good, take something of the goodness into themselves, and if they be evil, something of evil.

Concluding Remarks on the Inadequacy of the Evolution Theory

In considering the modes (body, life, mind), we must carefully distinguish between the organism which is physical and the activities which are

spiritual. The body is a visible, but life and mind may be regarded as invisible organs. As organs they are subject to evolution, but in each of these organs are activities peculiar to each, but all these activities are set going by a living agent or spirit. In the body these acts of the spirit are indistinguishable from the physical, but as activities they are quite different from the inertness of matter. Life, we are told, is a flux, or a kind of invisible flowing stream, and as such may be called an organism, but as such it has no activities of any kind, until they are put into operation by the spirit, when they are known as vital activities. Similarly, the mind is a kind of invisible organism, which has no activities until the spirit sets them going, and by its will directs their operations and processes, thought, reason, and others known as mental activities. The evolution theory appears to teach that the organisms themselves produce their own activities. We have given good reasons to show that this is impossible, and that evolution applies to the organisms alone, and not to the activities. Hence, those mental sciences which follow that theory are wrong in assigning creative power to the mind, its thought, reason, etc., and the claims of some writers of ethics that moral (mental) virtue is superior to spiritual goodness are without foundation. Still more groundless are the claims of some evolutionists that all men's views of God are the work of the mind, that even God Himself is created by the mind, as are also all other gods, and that He does not exist apart from the mind. Nay, some

even go much further and say that the mind, in its course of evolution, will eventually evolve a God upon a far more exalted scale than has ever yet been conceived or known. Transcendental idealism will strive in vain to surpass this materialistic flight of fancy and, we may add, absurdity.

Chapter VII

IDEAS AND REVELATIONS OF GOD

In the material world we have (1) intuitions of objects, (2) ideas, (3) some knowledge of them. Such also is the order in the spiritual world, but here the objects are spiritual, and therefore living personal beings. In the material world the objects are always present soliciting attention. In the spiritual they glide, so to speak, out of the unknown into the consciousness. There may be many intuitions of them, but until attention is given there is no idea. When this happens there is a first or original idea. These original ideas come to prophets, poets, priests, philosophers, and men of science; sometimes also to men of less note.

> Whose hearts are pregnant with celestial fire.
>
> *Gray.*

But who, by chill penury or other circumstances oppressed, are unable to kindle the flame in other hearts, and who are rewarded for their attempts to do so with the scorn and hatred of their fellows, and often with persecution and death. Many prophets, unknown and unrecognised in their day and generation, have there been who have received no other reward or honour. We inherit a vast number of ideas about the spiritual world communicated to us by such persons. Age hands them on to age, generation to generation. In our experience they are always passed from persons to

persons by signs, words, books, and in other ways. Whence we conclude that all original ideas must have been derived from persons and ultimately from one Supreme spiritual person, God.

Original Ideas are Revelations

They are different from those minute items of information which we have called ideas. Revelation is like knowledge, composed of these ideas, drawn from all quarters and many in numbers. In other words, an idea is a very simple thing, a revelation, a very complex one. When we have a perception of the scent of a flower we do not necessarily know where the flower is or precisely what kind of flower, but we do know for certainty that a flower somewhere exists, from which the scent emanates. In the same way, when we perceive or have an idea of "goodness," we do not necessarily know what the object is, but we do know that there is an object somewhere, and that it is spiritual, and therefore personal. When we have obtained many ideas, that is, much information, there comes a time when the full truth suddenly flashes upon us, and we may be said to know the personal object. It reveals itself; it is a revelation.

The Building up of a New Spiritual Body, the Resurrection Body of St. Paul

The idea we have said is a living thing, and carries along with it some of the spiritual qualities, such as goodness, from the Object-Person. If the attention be constantly fixed upon such an object

a stream of goodness is set flowing into the mind of the observing person, and becomes a vital part of him. The spirit of man, though it does not create his body, has, we know, much to do with keeping it in a good or bad condition, keeping it like a house in good repair, or allowing it to go to rack and ruin; so when these spiritual qualities, goodness, righteousness, truth and love and other such are absorbed by it, the spirit becomes renewed, and weaves out of them a new kind of spiritual garment or body for itself, a body made out of these imperishable materials, and therefore itself imperishable. Thus the spirit makes for itself a new mode, means or vehicle by which its activities may be manifested for ever, and, "though the outward man perish, the inward is renewed day by day." Thus the revealed truth of the resurrection of the body is not a mere dream or notion or imagination. To some now, as to the Jews of old, it is a stumbling-block; to some now, as to the Greeks of old, it is foolishness; but to those who by faith, will and attention seek after the truth some knowledge built on a solid foundation of fact will be given.

Great Minds Essential for Revelation

The reception of the small items called ideas do not require a great mind. It is sufficient that it be developed enough to have the necessary faith, will, and attention; but for a revelation the mind must be qualified, not only to receive ideas, but to sift, arrange, and work them up into knowledge, so that the greater the scope of revelation, the more

powerful a mind will be required for its reception; yet the mind does not in any way cause the revelation; all it can do is to prepare itself for its reception, to gather together, so to speak, all the requisite elements of a truth, and the truth, when it comes, will not come piece-meal, but in a flash as a whole. When my eyes are closed I do not see the sunlight. When they open all the necessary elements are gathered together in this case instantly, and I see the light; this we might call an empirical revelation, but it is not my seeing it which makes the light; it was, and is, and will be, whether I see it or not. So also when the mind is closed and shut up, that is, undeveloped, it has no idea of "goodness." In this case, however, it does not develop or unclose suddenly like the eye, but gradually, like a flower, by degrees. When fully opened it may be said to perceive and know goodness; and, as in the other case, "goodness" was, is, and will be, whether the mind perceives it or not. It is, indeed, absurd to suppose that whether it is a real thing or not a real thing, depends upon the mind perceiving it or not perceiving it.

The Idea of God

The idea as we understand it is not a picture, nor a presentation, nor a representation, but a simple piece of information about an object. So also a revelation, being composed of many ideas, is not a picture, but merely a complex of ideas and information. A first original revelation must necessarily consist of a comparatively few ideas,

and the revelation (of God, let us say) will be limited in scope. As the knowledge of facts and resulting ideas increase, the scope of the revelation will be enlarged; God will reveal more and more of Himself. Thus He has revealed Himself in some measure to founders of religions in all ages. As long as these religions, such as Buddhism, Zoroastrianism, and Mohammedanism have preserved the genuine ideas and information they have flourished and grown. But, soon or late, they have substituted notions for ideas, and have degenerated into merely mind-made, unrevealed religions. Thus Brahmanism defines Brahm as the supreme mind eternal and passionless, and as a religion becomes predominantly mental: reason, logic, and relentless fate are the real gods of the universe; man's sensuous nature and vital activities are to be rigorously repressed or even suppressed by the mind. The mind which should be the servant is made the lord of the spirit of man and of human nature, all which notions have been reproduced by the Stoics among the Greeks, and in our own age by theosophy, by some mental sciences, by all materialistic systems, and conspicuously in the prevalent evolution theory. In religion also they have in all ages led to ascetic and puritanical sects. In all these cases the spirit of man has been made subject to the mind, its servant, and often compelled to fall down and worship some grotesque, hideous and blasphemous representation of the ever-true and ever-living God of Love.

If for any reason in a revealed religion the supply

of ideas fails, if no new ideas are forthcoming, if no prophets and inspired men arise, that religion becomes stagnant, decays, and finally dies. A living and growing religion must be continually renewed by new ideas, and from time to time inspired men are needed to clear away the false notions which almost inevitably find their way into it. It may confidently be claimed that in respect to ideas and prophets no religion approaches, or ever has approached, the Christian. It has from time to time had set-backs, been infected with false notions, been dominated over by the mind, and its spiritual life been at a low ebb, but it has not so far failed to have its revivals and refreshment from the spirit of the Lord.

No Limits to Our Knowledge of God

Absolute knowledge of God is impossible; we can never know all His infinite attributes and activities. However much we know, there will always be more to be known, to know which will require infinite time. It must be admitted that science has contributed greatly to the enlargement and enrichment of our ideas and knowledge of God, and has done valuable service in clearing away false notions and opinions about Him, yet, strange to say, though we do not know God absolutely, in a sense we may be said to know Him truly. When, for instance, we know Him as goodness and love, we do truly know His essential nature. We do not, indeed, know the extent of His goodness, but we know its quality. It is a fact of the material world

that two bodies cannot occupy the same space at the same time, but it is not so in the spiritual world. Goodness, truth, love, beauty, etc., whether taken separately or altogether, are the essence of God. God would not be God unless they were in Him. Each one of them is God, and God is each one of them. So that we may say indifferently God is goodness, or goodness is God, God is love, or love is God. Each one, or all, of these qualities may be present as ideas at any point of space (in any human heart) at any point of time. Like time and space, they interpenetrate each other, and thus God is seen to be omnipresent, present everywhere, though not everywhere recognised.

God Must be Personal

He may be far more than personal, but He cannot be less. Impersonal implies that He is less. If He were so, He would necessarily be devoid of many attributes which belong to a person. His sole activities would be physical and natural; all the activities of thought, knowledge, intelligence, foresight, fore-knowledge, forethought, and others would be entirely absent. We conclude that He cannot be less than personal, though He may be more, but that "more" lies far beyond the reach of our minds.

Omnipotence

The real meaning of this is obscured by religion, when it assigns it to God absolutely without qualification, and tries to explain facts and things from that assumption; as a consequence, its conclusions

often come into conflict with those of science, perplexing questions which cannot be answered are also asked, such as, if God be all-good, all-wise and all-powerful, why does He permit the existence of evil. If He desires all beings to be good, why does He not remove evil out of their way, when He can do it, with a word. To such questions ingenious answers may be given, but none satisfactory; to find such an answer we must give a different interpretation to omnipotence. We must first see what the facts really are, see them as they are, the real things with which we have to deal, and then decide in what sense omnipotence may be rightly used. If the traditional view be correct, God's government would be an easy task. There would be little or no difficulty in managing it, if all He had to do was to make all sin and evil disappear by bidding it to do so. If a word solved all difficulties He would need no power at all. If the difficulties were small, few, or unreal, He would need but little power. Omnipotence would be of no use to Him; the greatest part of it would be unemployed for ever. Omnipotence would only be needed if He were faced by obstacles and oppositions which no power short of it could overcome. It implies power to overcome all opposition, however great and lasting. Power which only overcomes unreal and trifling difficulties cannot be called omnipotence. Omnipotence, therefore, implies that the difficulties which God has to overcome are absolutely real, of stupendous magnitude, and of incalculable duration. We conclude therefore that

God's Government is by no means a Sinecure

It is not easy for a human person to govern rightly his little world of a physical organism; how inconceivably difficult it must be to govern the multitude of worlds in the great universe, which is the task of God. Let us try to draw a rough sketch of some of the difficulties. To begin with, He has to deal with primeval stuff, inert matter and ignorant spirit as blind as matter itself. We must suppose He designs to make the best things that can be made out of them. He does succeed in making out of that senseless dust and spirit a wonderful world of living creatures, and a still more wonderful world of enlightened spiritual beings; it is clear that, whether we look from the point of view of evolution or revelation, that it has been a very long, laborious and difficult process, and it is clear that these results were not brought about by the mere utterance of a word, or by a single act of power. We may reasonably suppose that they lay outside the province of power, and that they could not have been brought about in an easier way; but it might be asked, why, if God wanted to make a world of good beings, did He not make use of good spiritual stuff instead of that rough, crude matter and spirit He did use? To this we answer, He may have made many worlds of that stuff and peopled them with good and happy spirits, but as far as our world is concerned He has not done so, and if we want to understand our world, our origin, our relations to Him, and our destiny, we must try to see as nearly as we can the facts as they really

are, and not twist them into what we think they ought to be. So in this world the divine design appears to be to raise up out of its very dust spiritual children to Himself.

The Eternal Verities

It is through these, love, goodness, etc., that the Divine Being reveals Himself; they are attributes of His person, through which His various activities are or may be perceived; they hover, as it were,

> Just on the outside of man's dreams.
>
> *E. B. Browning.*

They are ready at any moment to enter His consciousness. A flower giving forth sweet odours often wastes its sweetness on the desert air. Many a passer-by does not perceive its beauty.

> A primrose by the river's brim,
> A yellow primrose is to him,
> And it is nothing more.
>
> *Wordsworth.*

Sounds from human lips are travelling in all directions, inaudible, imperceptible, until the spirit of man by faith and will directing the attention of his mind to the subject discovers, or has revealed to it, the way to make these sounds its servants. One of God's mysteries hid from the foundation of the world lies unveiled before it; so to those also who have the requisite faith, will and attention, the fragrance and beauty of the flower and those hidden divine verities stand revealed; so to one of our poets,

> A thing of beauty is a joy for ever.
>
> *Keats.*

and of those other verities it may be said, in the words of the same poet, that they are

> An endless fountain of immortal drink
> Pouring unto us from the heaven's brink.
>
> *Keats.*

Knowledge and Progress

These divine verities, goodness, love, etc., enter the mind through ideas and communicate themselves as we have seen to the spirit, becoming as it were a part of Him. The spirit takes into itself something of the goodness which it contemplates, and is so far a good spirit, but though the spirit and the will be good, this goodness does not belong to the flesh or to the mind. The flesh lusteth against the spirit, and the spirit against the flesh. The mind also is carnal, or inclined to the flesh. The whole personality of the man is divided against itself and in a state of distraction. It is the spirit's task to bring its knowledge to bear upon the flesh and to bring it into subjection, a task which requires wisdom, to make itself as a personality no longer distracted and divided into one undivided personality united in all its parts—body, mind, soul, according well and making sweet harmonious music.

> Knowledge, a rude unprofitable mass,
> Is mere material with which wisdom builds;
> Knowledge is proud that he has learned so much;
> Wisdom is humble that he knows no more.
>
> *Cowper.*

Knowledge, then, or rather wisdom, is brought to bear upon the flesh, through the vital activities, the chief of which are the desires, which we will take as representatives of all other activities that

are vital, and also upon the thoughts (under which we class all other mental activities).

Desires and Thoughts in Themselves Neither Good nor Evil

To avoid repetition, what is said of desires will apply to thoughts also. If we could imagine desire to exist independently of a living being, the qualities of good or evil evidently would not belong to it. Good or evil apply only to these spirits who have the desire, and not to the desire itself. The spirit, instructed by knowledge, or rather by wisdom, does not seek to suppress or tyrannise over the desires, but to persuade them by sweet reasonableness to set themselves upon high and noble objects instead of low and base ones, to divert them from vile and ignoble aims to lofty and noble ones.

> Along the pathway of aspiring change.
>
> *Shelley.*

And, in short, to set both desires and thought, *not upon things of earth, but upon things above.* Thus a spirit or personality advances ever to higher things, not as the result of circumstance, or chance, or any evolutionary process, but by reason of his own exertion and effort, and always we believe in co-operation with invisible power that worketh with him.

> Progress is man's distinctive mark alone,
> Not God's, and not the beast's. He is, they are,
> Man partly is, and wholly hopes to be.
>
> *R. Browning.*

Chapter VIII

MAN

Man is not, but is always becoming. Along with his organism (body, life, mind) man is always in a state of flux; he is never complete or perfect. The lower order of beings may be called "embodied instincts," being composed of body and instinct; the higher orders may be called "embodied desires"; these may be ranged in various classes according as the organisms are able to give expression in less or greater degree to the desires. Man may be taken as the highest and best form of embodied desires. Man has also been described as the incarnation of thought or "embodied thought"; but this description has only a limited application, and even where it applies he still remains essentially *the incarnation of desire.*

As "Desire" Man is Divided Against Himself and Against Other Men as "Desires"

The desires of the great majority of men are confined to the same or very similar kinds of objects, and their wills accordingly are directed to the same or similar kinds of aims, such as food, money, amusement, pleasure, such things as the world and the flesh supply. From the cradle to the grave they never pass beyond their confines. A comparatively small number do pass beyond, as the

powers of the mind develop, but in all these cases this is the result of ideas, i.e. information from without. Again, seeing that in the great majority the wills of personalities are chiefly influenced by desires, whilst the objects soliciting the desires are manifold, and since the desires are constantly changing from one of these objects to another, it follows that the wills and the personalities they represent are changeable, inconstant, variable, and not infrequently divided against themselves, the wills being in a state of doubt, hesitation and vacillation as to which of two or more objects to which their desires are attracted they shall choose, and that they also frequently come into conflict with other wills, whence proceed quarrels, strifes, confusion and war. Nor do these conflicts of wills, as is the case in the struggle for existence, lead to the survival or emergence of higher desires, but would leave them quite unchanged, unless some external influence were brought to bear upon them.

Great Personalities

In certain cases, however, a few personalities set their desires constantly upon one object, good or bad, and their wills steadfastly on a single aim and purpose. These are the great men of the world, each excelling in whatever line of life he takes. They confer benefits or exert a most pernicious influence upon the world according as their powerful wills are directed to good or evil ends. Great conquerors do good or evil according to the nature of their objects and aims, and this is true in a less

degree in all personalities. Every human will produces some effect, small or great, of good or evil, according to the nature, good or bad, of the objects and aims on which it is set.

Man Cannot Elevate Himself of Himself

There is nothing in him, nothing in his body or his mind which can do this. As all experience shows, his desires cannot do so; left to themselves they never are fixed upon higher objects generation after generation. The spirit will never direct them to higher and nobler objects until it learns, by way of ideas and the exercise of faith, will and attention, to know their worth and value. Again, the spirit of man, as all experience shows, will not do this unless influenced to do so by some external power, which power is that of the ever-operating but viewless spirit of love. When man yields himself to the influences, he climbs up with his desires as stepping-stones from low to ever higher things. Desire is akin to love, something of love is in it, and love is God. Therefore, something of God, though it be but a tiny spark, is in desire. This spark, kindled into a bright and glowing flame, is love. As desire is set upon higher and nobler objects, the spark grows brighter and brighter and approaches nearer and nearer to love, but it can never actually pass of itself into love. It must be taken up and merged in love by the hands of love itself. Thus man, as embodied desire, may come to have more and more of love in it, and be prepared

for the time when love himself shall take complete possession of him. But all this is love's own work; all that man has to do is to find the will, to be willing that love should do his perfect work in him. And man must remember,

> Unless God shows to us His own true way
> No man can find it.
>
> *Michael Angelo.*

God is in everything, but everything is not God. God or love is in desire, but desire is not God or love. Let us call love God and desire not-God. This not-God represents in desire not merely a negative principle, but an active one of opposition to that which is God or to love, or, looking at it in another way, we may call desire human, love divine; in spite of the kinship, the desire of man is actively opposed to the love of God. In all organisms desire seeks to put out or to dim the light of the spark of love which is in the organism; very, very slowly the spark grows stronger according as the organisms become more capable of letting its light shine through them. In animals we note its presence in the care and love of parents for their offspring, in the playful antics and gambols of all young creatures, indicating friendly feeling, and in others a friendliness, sociability and amiability which win the regard and even affection of human beings. In human beings this spark of love shines with a still brighter glow, and is seen in parental care, affection and love, and under the influence of light and knowledge in ever more beautiful and deeper forms, and all this, in spite of the opposition and

hindrances which desire puts in the way. Even in man love has a long, laborious task to free itself from the entangling webs which desire weaves round it. Love, for instance, may have considerable power over a part of man's nature, but the other parts may be ruled by desires opposed to love in the shape of strong and uncontrollable passions, the lust for base and ignoble pleasures, and even by spites, envies and hatreds, which neutralise the work of love, completely.

Will of the Highest Importance for Human Progress

This is not the view taken by the evolution theory. According to it, the wills of men are like leaves carried along in the current of development, all their efforts to resist it being unavailing; where it wills, not where their own wills will, necessarily must they go. For all the use they are men might just as well have no wills at all; a will would seem to be of no more use for a human being than a monkey's tail. As he has got rid of the latter, he may in time get rid of the former. The will is an indispensable attribute of a spiritual being. If man is not a spiritual being, then he will have no will to progress, and the evolution theory will be right in attributing the advance of the race to chance. If that theory is correct, all our views are wrong; if our views are right, that theory is wrong. Let the reader judge for himself between them without prejudice and partiality.

Prophecy

Meanwhile, many men at different times in divers manners and measures (such as poets and men of ideas generally), but particularly the Hebrew prophets, felt upon them and within them the working of mysterious forces and powers, and recognised them as divine, and by the recognition and contemplation of them came to understand more and more their significance. They saw and knew that those forces and powers working in them must soon or later result in wider and ever-spreading knowledge of the divine activities. They had more or less clear glimpses and visions of a glorious time to come when a perfect man would appear, the sent and anointed one of God, the Messiah, and through whom at last the knowledge of the Lord would cover the earth as the waters covered the sea. This was a genuine idea or revelation derived from attention paid to external phenomenal facts which they observed and to those mysterious feelings and thoughts working within. All genuine prophecy is the result of ideas, and the heart and core of all Hebrew prophecy was the idea of the coming of the Messiah or perfect man.

This Idea Superseded by Notions

A long succession of prophets promulgated this idea until it became in a measure familiar to the common people. The coming Messiah was the hope of Israel, but in the course of time the stream of prophets ceased; the minds of men began to play upon the idea until, as so often happens, it

was superseded by notions, conceptions and imaginations, which, according to their wont, soon degenerated into prejudices, opinions and mere fancies, and, devoid of all creative power, issued on the one hand in destructive and on the other in revolutionary tendencies. So with the Jews notions took two main directions, that of apocalyptic fancies, or of factious and turbulent fanaticisms. Yet we cannot doubt that, though there were no prophets for generations, the light of the divine hope was kept burning on the altar of their hearts by many unknown and obscure individuals.

Man as Imperfect

Other beings may be considered perfect, that is, as fulfilling the purpose of their being. No more is expected of them. In the eyes of their Maker they are good for their purpose; so far He has regard for them, and no further, but with man the case is very different. In him are boundless possibilities; whatever his first state, there is always the possibility of his becoming a creature capable of loving and worthy of being loved, and therefore from the start an object of the Creator's care and love; therefore, though man in a savage state or as a depraved and debased product of civilisation, in the eyes of superior types of men, may seem to be utterly unworthy of any respect or regard, God looks upon him with other eyes than ours. We look only on the outside and see nothing of the inner life of the heart or spirit, which He sees as it is Thus we make many misjudgments of people who

fall below our standard of life, who do not believe what we believe, and who do not do as we do, and do many things of which we disapprove. When we see the kinds of lives that many so-called spiritual beings live, their low aims, their sordid views, their base schemings, their petty meannesses, their frivolities, not to speak of their viler deeds, grosser immoralities, and more glaring vices and crimes, when we see such things so common among spiritual beings it fills us with grave doubts and questions. We ask, can such beings as these be immortal? Can they, be worthy of such a gift as eternal life? Do they not prove themselves to be through and through of the earth earthy? Can they be said to be one whit superior to animals, and to deserve a better fate than they? And we who deem ourselves enlightened find our spirits mightily oppressed with doubts when we reflect upon such things; so when we ask, are not these our fellow creatures of like flesh and blood with ourselves? Have we not in us the like evil germs? Are we not as wholly of earth as they are? What real ground then can we have for our belief that eternal life is a reality, and not a dream or a myth? It is certain that if we wish to do so we can find many strong reasons for not believing, and it is on this account that materialism and the evolution theory has so strong an attraction for many minds; to believe requires an effort of mind which comparatively few are prepared to make. Not to believe requires little or none, and therefore falls in with the disposition of the listless, careless,

and indifferent multitude. But when we see from what a state of absolute darkness and ignorance these earthly spirits have proceeded, when we see the immense progress they have made into light and knowledge, though they misuse it greatly, we may take heart; having travelled through long ages of ignorance and darkness, we have come forth into regions of knowledge which ever increase, and of light and hope which ever glow more brightly before us as we go forward. What God may make of and do with that imperfect man, which is always becoming, we do not know, but we are sure that nothing will be done with him but what is just and right. But we have every reason to believe that a glorious destiny awaits the man who is made perfect. How this perfection is brought about we will try to show in our next and last book, perfection meaning, of course, such as is not absolute but possible for human nature.

Preparations for Perfect Man

Those mysterious influences felt by the prophets were nothing else than the divine activities in the person of the Son of God, whose design was to prepare for Himself a body which He might indwell, and in which He might manifest Himself in visible form as a man to men. And this body must be a real human body and a perfect one. Neither an imperfect one nor a divine one would avail for His purpose of manifesting Himself, since to be of use a divine body would need first to be manifested itself. In order to prepare this body He wandered

in invisible form over the earth as the spirit of love or the Christ. As afterwards in the flesh He came to His own people, but His own people received Him not. Often He had not where to lay His head. He knocked at the doors of many hearts, but few opened to Him. And those who opened often had to endure shame, pain, suffering, persecution and death for His sake and with Him to pass by way of crosses to their crown; and so at last a body was prepared for Him.

Chapter IX

THE PERFECT MAN

Whether such was the divine design or not, it is certain that such a perfect man was said to have been produced, that it was first believed by a few, and then by constantly increasing numbers, that such a man actually walked the earth in the person of Jesus of Nazareth, and that this belief almost always deepened into certainty in those who held it. It is a certain historical fact that there was a man Jesus. It is certain that those who had the idea first that Jesus was a perfect man; second, that He was more than man, and, third, that He was the Christ, the Son of the Living God, declared these ideas were not in any way notions or conceptions of their own minds, but direct information revealed to them by God Himself.

The Phenomenon, Jesus of Nazareth

This Jesus appeared as a unique phenomenon among human personalities. There was something in this phenomenon which arrested the attention of a number of men over whom it exerted a constantly increasing attraction. Their attention was directed in turn to a number of other strange phenomena which clustered around the central phenomenon of the person of Jesus. In this attention faith and will were necessarily implied, faith being a kind of instinctive feeling that there was some mysterious

truths wrapped up in this person, and will being the resolve, if possible, to unravel the mystery and to bend for this purpose the attention and whole power of the mind, or rather to prepare the mind to receive the revelation which faith anticipated. Thus, from the person of Jesus as the centre and from the other phenomena connected with Him, that is, His words and parables, words such as none other man spoke, His deeds such as none other did, of power, kindness and love, in short, His character and whole life; from all these, idea after idea streamed into their mind, each bringing its little item of information issuing in knowledge which continually increased in clearness and certainty, in response to faith, will and attention.

Seen but Perceived not by the Multitude

On the other hand, a great number of people who saw and knew the person of Jesus perceived nothing extraordinary about Him, His words and deeds produced no ideas in their minds; at most they only had notions about Him, and these necessarily erroneous. This is quite in harmony with our theory of knowledge, according to which all knowledge of every kind (except the intuitive) comes by way of ideas, and can only come to the mind in response to the effort and exertion, i.e. faith, etc., of the spiritual being to whom the mind belong.

Miracles

Miracles are more difficult phenomena to deal with. In those days they were universally believed.

To-day, though some think that they are bound to believe in them, to increasing numbers they appear to be utterly discredited as contrary to the reign of law in nature established by science; since many minds are seriously perturbed by the thought that, if miracles recorded in scripture did not really occur, those writings can no longer be deemed true; it is worth considering whether or how far this truth depends on miracles. It is well to be as tender as possible to sincere belief, but this tenderness should not go too far. For carried too far such tenderness has often led to the survival of abuses and errors; shocks to belief are often necessary, that a higher truth may be attained. It would be rash to assert that no miracles ever occurred or could occur, since there are many things in heaven and in earth undreamt of in our philosophy. Though miracles are a help to those who believe in them, they are a positive obstacle in the way of faith to those who do not believe in them. The writers of the gospels, like all their readers, thoroughly believe that miracles occurred, and had no hesitation in making use of them as an effective means to excite in their hearers faith in Jesus. Believing so firmly themselves they have not the slightest intention of deceiving the hearers. If the miracles did not occur they were themselves deceived; they wrote what they believed to be the truth. If in this particular case they happened to be deceived, it does not at all follow that the other part of their writings was not true. Seeing that they did not write anything about miracles, but what they believed to be true, we may

be sure that they wrote also the truth as they saw it in all other matters. They might, therefore, be mistaken about miracles, and yet their statements on other subjects remain perfectly true.

Miracles did not Prove Jesus Divine

This is evident from the fact that many who saw His miracles attributed them to Beelzebub, the prince of the devils. Moreover, if miracles did so, we should be obliged to call many men who have been said to perform miracles, Moses, Elijah, Elisha, Peter, Paul, and many others divine. Again, miracles considered as phenomena could only furnish ideas or information about themselves, just a few facts and incidents connected with them, but could tell us nothing whatever about the nature and character of the person who performed them. As we have just seen, the miracles of Jesus did not prove that He was a good man; some were certain that He was actually in league with the prince of evil. If they had such an effect upon the minds of many, can they be deemed so essential to the gospel story, that it would lose all its claims to veracity if they were not a part of it?

What Jesus Thought of Miracles

There are indications in the first three gospels that Jesus did not attach anything like the importance to miracles that the writers did. On many occasions He straightly charged those who were healed not to make it known, to tell no man. Why should He do this? The only reason I can give is,

that He feared that the matter would be exaggerated and lead to false impressions and expectations, which results did, indeed, follow the publications of His actions, and the accounts of His life became full of those miraculous occurrences in spite of His wish that it should not be so, and which He had taken some pains to prevent. The writer of the third gospel delights in relating their effects upon the multitudes, while the fourth gospel regards miracles distinctly as signs, and makes a selection of those which he considers most suitable for the express purpose of proving that Jesus was the Son of God.

What the Earliest Writings of the New Testament Say

It is a remarkable fact that the most eminent apostles, Peter, Paul and John, in their writings, which may be regarded as the earliest in the New Testament, do not recall a single miracle as wrought by our Lord, with the sole exception of an allusion by St. Peter to the Transfiguration; the brevity of some of the letters may account for the silence in them, but, in the letters of St. Paul and the epistle to the Hebrews, it is difficult to understand, if miracles were so important and essential, why so complete a silence should be kept respecting them.

Jesus as a Miracle-Worker

There can be no reasonable doubt that Jesus did perform many remarkable deeds of such an extraordinary nature as to be called miracles, but whether

they were such precisely as they are described is another question; it is at least certain that Jesus had a very great reputation as a wonder worker, for which there must have been a solid foundation of fact. We doubt not that He did great things; our only doubt is whether they were correctly reported, whether they were actually as reported. Miracles were phenomena common to all religions.

It is not just or fair to assert that all the Christian miracles are genuine and all others false. Rather should we believe that there was a principle common to them all. This was a peculiar excitement of the feelings and emotions by the presence of new and strange phenomena. People who experienced these moved in a kind of miraculous atmosphere, and often remained permanently in it, interpreting all things in its peculiar light. Nor was there any conscious deception in this, and still less any intention of fraud upon others. They honestly thought that the evidence given by the phenomena was sufficient to justify or to create their faith. Being thus caused, the faith of earnest religious people is worthy of all honour and respect, however mistaken we may deem them; and the charge of foolish credulity often made against them is altogether beside the mark. Credulity applies to those alone who believe anything on the flimsiest or on no evidence at all. It must be admitted also that in all religions there are, and always will be, charlatans who will exploit this credulity for their own ends. These abuses do not concern us here; it is sufficient for us to know that an honest belief in miracles

founded upon what seems to be good evidence is not inconsistent with genuine faith and truth.

How Belief in Miracles may have Sometimes Arisen

(1) Jesus performs an act of healing of more than ordinary difficulty.

The account of it would inflame the imagination of the susceptible, and it might soon be exaggerated into a very remarkable miracle.

(2) Jesus cures a man of spiritual blindness, brings him out of darkness into marvellous light. The man publishes it, saying, "I was blind, now I see." The story spreads, and is soon transposed into an actual physical miracle.

(3) His favourite method of teaching was by parables. Many of His miracles were in a manner acted parables. So He may have related the story of a miracle not actually performed as an illustration of a truth He wished to teach. The miracle in the story might then be easily represented as actually performed.

Miracles Contributed Little to Revealed Truth

It is not our purpose to prove either that Jesus performed miracles or did not perform them. All we want to show is that those who are inclined to believe in miracles may find plenty of evidence to confirm that belief, and that those to whom miracles are a stumbling-block need not on that account throw over the whole gospel story. We have given

reasons for thinking that miracles were not essential to, and contributed but little to, the truth revealed to the apostles, and that by far the greatest part came to them from other different and authentic sources.

Enlargement of Ideas of Apostles

Briefly, these ideas enlarge step by step. The first idea was that He was a mere man, then followed successively the ideas that He was a teacher, a great teacher, who taught not as the scribes, but as one having authority, then a prophet, and more than a prophet, a perfect man, more than a man, the Christ, or Messiah, and, finally, the Son of the Living God. Each one of these represented a new idea and enlargement and enrichment of the previous one, new information about the personality of Jesus. And here, let us note, our method is the direct opposite of that of the apostles. They started with the solid fact that Jesus was a man, and rose step by step, making sure of each step as they advanced, to the knowledge of Him as Son of the Living God. We start where they ended, except that we substitute for their absolute convictions founded upon the facts of their previous experience a kind of indefinite belief founded on no past (personal) experience and resulting generally in confused impressions and vague notions of the divine and human in Jesus and of all other revealed truths.

This new last revelation of "the Living God" was, however, derived from a new phenomenon of a most surprising and amazing kind.

The Resurrection

This was the most astounding of all miracles: though necessary for it the death of the Lord as a phenomenon had no more significance than that of other men. We may remark in passing that the greatness of this miracle so completely filled the mind of St. Paul, as to suggest a reason perhaps why he took no notice in his writings of the other miracles. However this may be, the idea of the Risen Christ was so impressed upon the minds of one and all, as to produce absolute conviction. The power it exerted over them was absolute and overwhelming. There was no doubt now as to who this Jesus was, and if some shadow of doubt still lingered in any breast, it was completely swept away when the Day of Pentecost was fully come. The results of the death and resurrection to each one of them personally, was such a knowledge of Christ and through Him of the Father, that they were made in Him new men, new creatures; old things had passed away, and that knowledge they found to be eternal life. They must proclaim the great news to others, what had happened to themselves; so they preached the good tidings, and especially the resurrection. It was that above all that had convinced them that Jesus was the Son of God, and brought the new life to themselves. And wherever this gospel was preached, and men were persuaded to fix their attention upon the death and resurrection of the Lord, the same results followed. Men became new men. Old things were passed away. New power, new life, new spirit,

came into them. They breathed a new atmosphere, an atmosphere of love which is the very breath and life of God. They died to the old nature, the old condition of things, and rose into a new nature, a new condition of things which was called the kingdom of God. They no longer belonged to the region of imperfect things. Though not yet perfected, they were on the way to perfection, and were inhabitants of the region of divine and perfect things.

Some Recorded Ideas of the Apostles

These ideas, essentially the same ideas, were forced upon the minds of all the Apostles. They could not have been mere notion of their minds; had they been so, they would have been different for different minds still the same idea may be expressed in somewhat different language.

Here are a few from St. Paul. Christ died for us. In Him we are reconciled to God. Our sins are forgiven by faith in His blood. We are justified, saved, we are more than conquerors through Him that loved us. The dominion of sin and its power over us is destroyed. The sting is extracted from death and we are made new creatures. Our bodies are quickened with new life and they are made temples of God. The law is superseded. The cross is the revelation of the age-long mystery, that God was in Christ reconciling the world to Himself. Christ is the head of all things. We are complete in Him, and all the treasures of wisdom and knowledge, all the fulness of the Godhead bodily is in

Him. In Him is neither Jew nor Greek, bond nor free. He died that we might live; though the outward man perish, the inward man is renewed day by day. From Him comes grace and renewal by the Holy Spirit, His gospel is the power of God unto salvation.

Let us now listen to St. Peter. We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. We are redeemed not by corruptible things like silver and gold, but by the precious blood of Christ, we are born again not of corruptible, but of incorruptible seed, by the word of God which liveth and abideth for ever. Christ was raised from the dead, that our faith and hope might be in God. He died that He might bring us to God, out of darkness into the marvellous light. In Him are realised exceeding great and precious promises, by virtue of which we are partakers of the divine nature. We, who were with Him on the holy mount bear witness of the things we saw and heard.

And again St. John. To know God and His Son, Jesus Christ, is eternal life. We saw handled the word of life. He is the manifestation of God's love to man. He is the light and life of the world. God is love, and those who love are the Sons of God, and those who do good and love the brethren, are His children.

The Kingdom of Heaven

It was our Lord's description of this state of new manhood, and of it He said that in order to see it,

a man must be born anew, and to enter it he must be born of water and the spirit. He gave a general description of the character of its inhabitants. They are the poor in spirit, the meek and the merciful and pure in heart, the lovers of peace and all that hunger and thirst after righteousness.

All these were new Ideas and not Notions

They were not the results of thought, but like Jesus himself, they spoke to the mind as having authority, and convincing it that they came, and could only come from God. Of notions and conceptions and fancies of the mind, many specimens may be found in the Apocryphal gospels and other writings, in the tenets of the gnostics and other heretical sects, in many philosophical and pseudo-philosophical speculations, and in not a few modern sects which owe their origin to the mind. Some of these have conceived strange notions of God and have grotesquely misrepresented His character. True religion has suffered greatly at their hands, when for instance—

> Painted on a ground of sin
> The fabled gods of torment rise.
>
> *Whittier.*

Chapter X

THE INCARNATION

The consummation of all these revealing ideas, items of information, was the Incarnation. The body and mind, the entire organism of a perfect man had been prepared. This is what the divine love had been waiting for and working for through the ages, an organism through which His activities could be displayed, manifested, and exercised to the utmost possible extent that a human organism allowed of. This organism being provided, love at once assumed it, took it to himself, and became incarnate in it for the one high purpose of directing His activities upon the redemption and salvation of the world. And here in this assumption of a body by the Holy Spirit, we may see a confirmation of our previous statement that spirits in general choose those organisms which are most suitable for their particular activities.

The Incarnation is the Revelation of the Eternal Process

It is not an isolated thing in the universe. All creatures including man are incarnations of instinct or desire and thought, but the incarnation of revelation is a new thing differing from all others in that it is the incarnation of the divine love. Love

himself though unrecognised is no stranger in the world. He has always been in the world manifesting his activities through and by means of the very imperfect existent organisms. His activities represent a special form of the divine activities, some of which as we have before observed in the person of the Father act upon the body; others in the person of the Holy Ghost upon the mind and intelligence, and others again in the person of the Son upon the life of organisms, though the activities of all the persons are involved in those of each. The activities of the Son or of the divine love are clearly discernible in the lives of all the great and good men of old of all ages and countries and religions, but especially in the lives of the Hebrew psalmists, seers and prophets. Yet in the best of these, by reason of the imperfections of their organisms, love could not do its perfect work within them, and the weaknesses of their human nature and imperfect knowledge of the divine are frequently displayed. As for instance, when they attribute to the God of love and mercy their own fierce passions and vindictive feelings towards their enemies. Hence it was necessary that love should find out some way of bringing his activities to work not only upon the personalities and wills, but also upon bodies and minds of men. For this purpose he deemed it essential to prepare for himself a human body, which must clearly be a perfect one, to work in and through. And as we have seen in due time such a body was prepared in Jesus of Nazareth.

The Human and Divine are United in Christ

The divine perfection cannot be united with human imperfection, but it can be united with human perfection. The divine personality cannot unite with an imperfect human body. But the words perfect and imperfect as applied to the human organism, body and mind, do not imply moral and spiritual, but merely physical perfection or completion. The body required for the habitation is not a moral or spiritual or divine one which is impossible, but an ordinary human body and mind, complete and perfect as such in all respects. Such was the body of Jesus, which the divine love took for his dwelling place. The divine personality (love) absorbed into himself and took the place of the human personality (desire); but the body remained exactly the same body as before, with its senses and members; the mind remained the same mind as before with its thoughts and processes. The body of Jesus was an ordinary body, it was in no respect a superhuman body. His mind was not a superhuman mind. His ideas, thoughts and knowledge came to Him in the same way as they did to other men. He had no supernatural sources of knowledge. His eyes saw no more than other eyes might see, His mind perceived no more than others might perceive. So far as His body and mind differed from others, it was only in the same way as some human bodies differs from others in being stronger or weaker, and not at all because there was something more than human in His.

His Mind not Divine but Human

But those who hold, that the mind is not an instrument, but an active spiritual agent, and who regard it as synonymous with spirit, will regard the mind of Christ as appertaining not to His human, but to His divine nature. This will involve omniscience and other attributes, hard to reconcile with recorded facts. If, on the other hand, the mind like the body be neither spiritual or divine, but wholly human, such difficulties vanish, and a clear and consistent view is obtained as to what is divine and what is human in the incarnate Son of God.

Again, that the mind is not spiritual appears from this, that it doubts and denies the existence and reality of spiritual things. It doubts or denies that the intuitions of the spirit and the ideas and knowledge which result from them have any validity, that, in short, nothing can be called truth unless proved to be so by the demonstration of its own reason. Nothing is to be believed as actually existing, unless it can be brought within the narrow range of its demonstration. But in our view the personality, will and spirit of Christ are divine, the body and mind are human. But though the mind is only human, it is a perfect mind, and as such, able to think and know more clearly and truly than ordinary minds, yet even so it does not transcend human limitations. By possessing such a body and mind, He might have been able to do things that ordinary men could not do. In this way He might have performed miracles simply by virtue of His perfect organism.

How Knowledge came to Christ

As it came to other men, so it came to Him by way of ideas. But since His mind was perfect they came with the utmost clearness and certainty like intuitions. Hence as a man He saw God, He instinctively knew Him as His Father, and Himself as the Father's beloved Son. He came forth from, He was sent by the Father, and would return to Him when His work was done. He and His Father were one.

All the Fulness of the Godhead Bodily

In what sense are we to understand this? The divine love stripped himself of many of His divine attributes when He assumed a body stripped Himself of omnipotence, omniscience, fore-knowledge, and such like. He retained only such attributes as were compatible with a body limited by space and time. Yet were these the very highest attributes of the divine being, such as goodness and love. These can be in the smallest portions of time and space as fully and completely as in the greatest. It was in respect of these that it was truly said that all the fulness of the Godhead, was in Him. His power as a divine person considered apart from the body as a free unlimited being was boundless, but when incarnate that power and other like attributes were limited by the capacity of the body and mind to express them. He was, therefore, all goodness and kindness and mercy and love, but He could not manifest omnipotence, omniscience and fore-knowledge.

The Purpose of the Incarnation

The Son of God became incarnate that He might be the first of many brethren, that He might bring many to the knowledge of God, to union with Him and to glory.

The incarnation we have said is not a solitary fact, but a revelation of the eternal mystery wrapped up in the universe. It is a proclamation that all nature and the universe are sacramental, that all material things are signs of spiritual realities, that even in things evil there is as Shakespeare says, a soul of goodness would men observingly distil it out.

> The spiritual significance burns through
> The hieroglyphic of material things.

> Earth's crammed with heaven
> And every common bush afire with God.
> *E. B. Browning.*

The incarnation declares that man may become a partaker of the divine nature by taking the divine love for the captain of his soul instead of his own self-willed desire, by yielding his own will to the will of God. The strong man, Captain Desire, must give place to the stronger man, Captain Love.

The Body of Flesh is Opposed to the Spirit

This opposition did not exist in Christ, but the activities of love were limited by the body's capacities. In man not only are these activities limited, but actively opposed by both body and mind. Though both the divine and human wills be united, the strong man of the flesh will often struggle

violently against the stronger man of the spirit, that is, the Christ, and the mind will often say I will not have this man, this Captain Love to rule over me. But if the will of the spirit remain firm and steadfast, all will be well. Love will overcome all difficulties and make the whole man, body, mind, soul and spirit, his own for evermore.

Sacraments

A sacrament is described in the Church Catechism as consisting of:

(1) An outward and visible sign.

(2) Inward and invisible grace given.

(3) As a means of receiving this grace.

(4) As a pledge of its reception.

(5) And ordained by Christ Himself.

As ordained by Him it was not an entirely new thing, arbitrarily devised. Jesus (the greatest spiritual genius of all time), saw into the very heart of things: with His divinely-illuminated human mind He saw that all nature and the universe were sacramental. There is nothing new under the sun, what is has been and will be for ever, material substance and material things and also spiritual substance and spiritual beings. He saw that everywhere and always, matter was the outward and visible sign of the inward and invisible spirit, that matter was the indispensable means of the manifestation of spirit, that spirit could not manifest itself (at least on earth) without some form or matter, that matter

was further a pledge and guarantee of the existence of spirit, and lastly that all this was ordained by God Himself, that is, that it was an essential part of the constitution of the eternal universe over which He presides. But the perception of this sacramental principle did not lie on the surface; it required above all, faith, will and attention on the part of the observer. On these great fundamental universal principles He founded His own special sacraments of baptism and the Lord's Supper, which we will consider later in more detail. But for the better understanding of these rites let us first consider the Incarnation as the highest expression of the universal sacramental principle. The outward visible human body of the Lord was the sign of the inward invisible divine spirit; it was the means by which the divinity was to be known. It was the pledge and guarantee of its being known, and it was the work of God Himself. All these things were symbolised by the rites. They were intended to serve as substitutes for His presence, when He should be no longer in the flesh. As before, in order to be understood, they required above all, faith, will and attention.

Baptism

This rite has generally been regarded as symbolical of the death and resurrection, the dying to the old nature and rising again to the new, without any direct connection with the incarnation. Yet death and resurrection are not ends in themselves,

but rather means, essential means indeed by which the incarnation truth is won. It is that which makes the death to sin and birth to righteousness realities. The water is the God-ordained sign, means and pledge of the operations of the spirit, which bring about the union of the human and the divine.

The Lord's Supper

So also in the Lord's Supper attention is concentrated upon the broken bread and out poured blood as symbolising the death upon the Cross, yet here be it noted that, though the resurrection is implied, there is no symbolical representation of it in the broken bread and the outpoured blood. Unless we had other information about the resurrection we should derive no knowledge of it from the symbolism in the rite. As a representation of the death and resurrection therefore it is incomplete, but as a representation of the incarnation it is full and complete of the mystic relations between matter and spirit and the mystical union of the human and divine. The bread and wine are outward and visible signs, not merely or exclusively of the body as broken and the blood as outpoured, but rather of the whole life on earth of incarnate love. That is, the sacrament does not point to the redemptive work of the cross as an end in itself, but rather to the fact of the incarnation truth, the partaking of the divine nature for which the redemptive work is preparatory, and without which partaking, the redemptive work is incomplete.

Institution of the Sacrament

The Lord sat at supper with His disciples. He took a portion of bread and of wine and said: "This is My body and this is My blood." What did He mean by these words? The Roman Catholics say that they mean exactly what they say, that the bread and wine are really changed invisibly, transubstantiated into the very body and blood of Christ. Others say that the words are not to be taken literally, that they merely represent the body and blood, that they remain nothing but bread and wine all the time, that they only become the body and blood through the faith of the receiver. Let us test these views by the principles already laid down. Let us try to form our judgments of them not by the notions of our own or other minds, but by the ideas or information which they furnish of themselves as objective phenomena. Let them, in short, speak for themselves. What we gather is that matter is everywhere a sign of spirit. Matter never changes into spirit nor does spirit into matter. Matter never represents spirit, is not and cannot be a picture of spirit. It can only be a sign of it. This is an "idea," the result of observation and attention given to the phenomenon. That matter changes into or represents spirit, is a notion. Such a change has never been observed. It is not a fact, but a fiction. The attempt to represent the spiritual by the material is the fundamental error of

Idolatry

The idolater does not suppose the idol actually

to be his god, but only to represent it. In any case it is a poor representative and inadequate. But in the case of the supreme and eternal being it falls so infinitely short, that it can only be described as utterly false. The image, idol, or picture represents only the notions, conceptions or imaginations of the mind, and has no relation to the real idea of the divine reality.

Matter Never Changes into Spirit

So far the doctrine of transubstantiation will not hold. Nevertheless, there is truth in the Romanist view. One form of matter does change into another form. When we eat a piece of bread or drink wine, the material particles of which those substances are composed are changed into new particles forming a new substance, body and blood. Thus it was literal truth when the Lord said this bread is My body, this wine is My blood. All bread and all wine, by which we must understand all kinds of food and nourishment, are in truth the very stuff of which our bodies and blood are made. In a very true sense bread and wine in general are the nourishment and life of the world, of all men in the world. Jesus takes a portion of each and gives to the disciples, saying, "Take, eat, drink; this is My body, and this is My blood, which I give to be life for yourselves and for all who come after you"; but again ordinary bread is for ordinary life, but this bread is intended for more than ordinary life.

Therefore He blesses, consecrates or sets it apart for that higher use. Then He goes on "Do this in

remembrance of Me." The Romanist is right in saying that the bread is the body, because it is a change of one piece of matter to another, but He is wrong if He says (I don't know if He really does say so), that the material bread is a representation of, or is changed into, or actually is the ineffable Being. The bread *is* the body, but it is only a *sign* of the spiritual and divine. So again the bread may be said to represent the body of Christ, but it cannot represent His divinity. So I think Jesus means that, when we take and eat the bread which is the same thing as the body of Christ, we take into us that divine spirit which indwelt the body. Our souls feed upon, take into themselves, absorb all the fulness and riches of the heavenly qualities of goodness and love which were in Him. He is, therefore, really present, whether we discern His presence or not. In order to discern His presence, faith, will and attention are necessary, but they are only necessary as conditions; they in no wise cause Him to be present, they only enable us to discern the presence which is already there. This view is confirmed by the universal sacramental mystery. God is everywhere present in nature, but it is only by faith, will and attention, that His Presence is discerned:

> Blood is life and wine is love;
> Oh, what wine is there like love?
>
> *T. T. Lynch.*

"Do this in Remembrance of Me"

The bread is not merely a reminder of His body, but *is* His body. It is the bread which being His body is to be the everlasting outward and visible

sign of His invisible presence, to be when He is no longer in the flesh a perpetual memorial of Him for all generations. The sacrament is to serve the purpose of incarnation for all the coming generations who did not behold the Son of God in the flesh.

I say to thee, do thou repeat.
That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above. *Trench.*

This sacrament is not intended to dwarf and narrow our views of the love of God, but to widen, deepen, and heighten them. It is not intended to begin and end at the altar in its effects. It does not mean that the altar is the only place where the gift of God's great love is bestowed; it does not mean that that is the only place where God's presence can be recognised; rather is it intended as the great first step towards recognising it everywhere; and the gift of His love is not intended to be used solely for our own consumption and benefit, but to be carried away in our hearts, to be used whenever possible for the good and benefit of others. Still less must it be thought that no one can receive this great gift except by this particular means. Jesus did not make it obligatory on all men. He gave it as a privilege to His disciples, and to all who could appreciate it. He said nothing whatever to lead men to suppose that the knowledge and love of God could come in no other way. He knew better. He knew that the love of God was all embracing, broad as the blue sky above, free and open to all, truly Catholic in fact.

Heart of Christ, oh, cup most golden,
Brimming with Salvation's wine! *T. T. Lynch.*

The Lord's Supper is the sacramental expression of the eternal truth of the incarnation, the blending of the human and divine. In nature also there are true sacraments, though of inferior kind as relating not to the human and divine, but to visible matter and its invisible properties or qualities. In the relation between a flower and its beauty, there are all the elements of a sacrament as defined by the Church. There is the outward form and the inward grace of beauty, the former is the means of perceiving the latter, it is also a pledge or guarantee of it, lastly, it was so arranged or ordained by God. If our contemplation of the flower leads us in faith to recognise the author and to lift our heart to Him, it has for us real sacramental efficacy, though perhaps it tells us no more about God than that He is the maker of beauty.

Nature is the Manifestation of Some Great Reality

These words of Sir Oliver Lodge we quoted on our first page as indicating the subjects we were about to discuss.

Starting with the revelations by way of ideas made to us by observed phenomenal facts, we have risen step by step, till we have found ourselves face to face with the great phenomena of religion and theology, namely, The Divine Trinity, The Incarnation, and The Sacramental Mystery. We have found our phenomenal facts, without being twisted for the purpose, have led quite naturally and logically to these great ones, and that a like principle of

revelation is common to them all, a fact which if it does not prove, tells strongly in favour of their truth, so that we may say with much confidence that the principle of the universe is always and everywhere sacramental, that the natural (by which I mean the observable and material world about us) is the outward and visible sign of inward and spiritual reality, both in its lowest form and in the higher ones which we have mentioned. It is not my intention, however, to enter upon a discussion of religious and theological questions as such, but only so far as they appear to bear upon my subject. I will conclude my remarks upon the sacraments with a reference to their connection with my doctrine of ideas and notions. As phenomenal objects they always give like ideas to all observing minds. If we have so-called different ideas about them, they cannot be ideas in our sense, that is, information given by themselves about themselves. They must be what we call notions, conceptions or imaginations, and will, therefore, be different for different minds, and according to their nature will spread rapidly from minds to kindred minds.

Generally speaking, the mind is not interested in ideas as ideas; what it is interested in, is the how and why and wherefore, and the answers it gives itself to these questions, that is, its own notions and conceptions of the objects. Nearly all minds, it may be said, are more interested in these than in the pure ideas. Hence they range themselves in parties, each party contending earnestly for the

notions it happens to embrace and against all others. Thus notions tend to disunion and diversity of thought and action, for though they spread rapidly amongst kindred minds they kindle hostility in others. Each party is enamoured with its own notions, and fights even more zealously for them than do those who have ideas, fight on behalf of their ideas.

The Reformation

As illustrating the above remarks, let us consider some of the questions raised by the Reformation movement. It is commonly asserted and accepted that this was the revolt of the mind against the tyranny of the spirit. This I believe is a profound mistake. The spirit, the real, true spirit of love and goodness never tyrannises over the mind or anything else; it was the attempt of one class of mind in the guise of spiritual authority to impose its views or notions upon another class of mind.

This class resisted and revolted. The revolt originated in "Ideas," but speedily, as is the case also in political and social matters, these ideas were practically supplanted by notions, and the contest became one between Catholic and Protestant notions. Though each side made great professions of their devotion to ideas, the ideas remained matters of theory; in practical affairs they were almost entirely superseded by notions. Each party contended not for the supremacy of the ideas, but for that of their own notions and conceptions.

Reunion

There is at the present time much talk about Reunion. This does not seem possible, so long as the mind and its notions are the chief actors on the stage. Only when the spirit takes its rightful position, and ideas take the place of notions, can this desirable result be brought about.

* * * * *

We are now approaching the end of our task, we have seen that the great revealed truths of our religion are firmly based upon scientific and philosophic truth. Starting from below without distorting facts, we have found our conclusions in agreement with the revealed truths of religion: there remains one more very important point of agreement to which I wish to call attention. He who beyond all others had the deepest spiritual insight said, that the way to destruction was a broad one, that the gate of life was a narrow one, and that few entered therein.

With this our description of the life and progress of human beings is in complete agreement. We have seen that the original blindness and ignorance is only dispelled with the greatest difficulty. In human beings, even after considerable development of mental powers, it still continues often as dense as ever in regard to the spiritual world and truth: in regard to vast multitudes it seems not only difficult but even impossible for spiritual life and knowledge to pierce the thick cloud of darkness and ignorance which envelopes them. We have before pointed

out that the difficulties and hindrances, which beset the way to light and knowledge, form a test of such severity that only spiritual beings of the highest quality, of genuine value and real worth can survive it. The test is as a refiner's fire which burns up all the dross and sham and make-belief, and leaves only the pure gold behind.

So we are again driven to ask, can it be the divine will that so many millions of beings should come to nothing, and so few should be saved? To this we may answer that, as God thought it worth while to fill the world with living creatures that had no hope for the future, so He thought it worth while to fill it with human beings, He gave them the chance and hope of a glorious future, though even few might profit by it. As to the pains and sufferings of living creatures though great, we have given reasons for believing that they are vastly outnumbered by the joys and pleasures of life. At any rate, if God created men, and if He intended them for the most part for this life only, He must have thought it worth while to do so, though His purpose lies wholly beyond our reach; to this I will add a philosophical speculation derived from the observation of some of the facts we have previously considered. When a being does not attain to the light and knowledge or the new life, for the attainment of which we must suppose He was divinely intended, in God's eyes he is a failure: nothing more can be done with him. He must be put back, that is, revert to the original spiritual stuff, in order that some time he may be worked up again into an

individual being haply with better results, just as the body, when it is worn out, is dissolved into the original material stuff, to be again worked up sometime or other into new material forms. Thus body and spirit grow and decline together, each being dissolved into their respective original substances.

The Transmigration of Souls

It may be thought that our speculation bears a strong resemblance to that of the transmigration of souls. We do not, however, see any facts to warrant, or reason to suppose, that human spirits need pass a time of probation in animal bodies, though it is possible that it may be so. It is sufficient to suppose that all imperfect things material or spiritual revert to their original substance, there to be remodelled into new forms and launched forth again upon a new career in the eternal cosmic process.

The Cosmic Process

Thought gazes bewildered at the wonder of it. Worlds come and go and live for millions of years, and pass away in never-ending succession. Our own little earth with its birth and millions of years of life is but one out of the infinite number of worlds which have been, are, and will be passing through the same process. Matter and spirit we may suppose are always and everywhere the substances of which all these worlds are made, and of which all the living creatures in them are composed. Though those in other worlds may differ infinitely in form and details from those of ours, yet they will be as

matter and spirit essentially alike. They may, of course, be worlds where spirits do not need bodies, but since such worlds must be differently constituted from ours, we can know nothing about them; but where they are like ours, composed like ours, we may well suppose that the conditions are not very unlike. The object of the Supreme Being in all such worlds will be, as in our own, to lead as many beings as possible out of whatever condition of ignorance they may be in, into the light and knowledge of His glory, and the processes by which these beings attain to life will be much the same as here. The infinite and eternal love will do the same redeeming work as here. As for our own earth it seems to be the purpose of God to gather to Himself as many beings as possible, but only those that are perfected; the imperfect as we have seen, are put back to be tested again in due time. When the harvest of the spirits and souls of the righteous is fully reaped, when God sees that there are no more harvests to be gathered in from earth, life will gradually decline and pass away, the earth itself will become lifeless like the moon, and its dead body finally be dissolved into its elements. But in due time those elements will be combined again to form a new world, the dust of which will again be moulded into organic forms for the manifestation of a new order of spirits, as many as possible of whom the divine love will fashion after His own image, and make them to be partakers of His own imperishable nature.

THE END

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